Prophetic preaching

within the Korean Presbyterian Church?

A practical-theological investigation

By

Dong-Hyun Jeon

Thesis presented for the Degree of Master of Theology

at the University of Stellenbosch

Promoter: Prof. Johan H. Cilliers

DECLARATION

By submitting this thesis electronically, I declare that the entirely of the work contained therein is my own, original work, that I am the owner of the copyright thereof (unless to the extent explicitly otherwise stated) and that I have not preciously in its entirety or in part submitted it for obtaining any qualification.

Date : December 2012

ABSTRACT

This research begins from the concern of the Korean Presbyterian Church about the tension between affirming and rejecting attitudes toward the world. The tension between these two attitudes regarding the world is also evident in the homiletical situation. The affirming attitude secularizes the message of the gospel through "positive-thinking" and "possibility-thinking". Contrary to this, the attitude of rejecting the secular minds makes moral instruction or societal reform the primary focus of the message. However, congregants who hear the message are not only in the church, but also live in a secular society. To Christians, a balanced perspective on the world is required in the sense of that to deny the world is to deny the grounds of their life, and to affirm the world is to lose their distinctive identity.

In chapter 1, this research states the problems faced by the Korean Presbyterian Church. It is described in terms of the tension between keeping the church's distinctive identity and performing God's command. On the one hand, preachers must enter deeply into Korean culture in order to preach the gospel. On the other hand, the church must be distinguished from the surrounding culture to display its distinctive identity.

Chapter 2 depicts contemporary people living in the world in terms of three notions: individualism, the pursuit of happiness, and consumerism. In chapter 3, this researcher describes the coming together of these characteristics and narrative preaching. In the development process of narrative preaching, the core motive is popularity. In the religious market, the main interest of the church has been popular satisfaction. Today's sermon has fallen into consumerism through being ruled by the notion of congregational preference. When people come to the church they want to hear the hopeful message from the pulpit. The pulpit has been moralized through ignoring congregations' needs, and secularized with a consumer ideology.

Preachers should restore the eschatological perspective in order to overcome consumerism and deliver true hope to congregations. In chapter 4, the researcher portrays Christians as resident aliens on a journey through the world, and their gathering as a colony helping pilgrims to complete their journey. This world is not home to Christians who are living as

resident aliens. Christians are those who are journeying toward the Promised Land. Their gathering as a colony has covenantal, communal, and alternative characteristics.

To Christians as resident aliens living in this world, hope is to proclaim that God is ruling this world and Jesus will come again with the Promised Land. Therefore, in chapter 5, the researcher suggests to the Korean Presbyterian preachers that prophetic preaching is the best way to deal with the tension between "the already and not yet" of the kingdom of God. Prophetic preaching has simultaneously both prophetic and pastoral functions. Preachers cannot be prophetic without fulfilling their pastoral function, and vice versa. Because of this, the prophetic voice is the language of hope, and also the language of compassion. Prophetic preachers offer hope to people in despair, and change the apathetic world through the language of compassion. Therefore, prophetic preaching delivers hope in a paradoxical situation, deals with ethical issues from an eschatological perspective, and heals the church from amnesia through repeatedly and continuously speaking about the covenant and the shared memory and story of the faith community.

OPSOMMING

Hierdie navorsing begin met die besorgdheid van die Koreaanse Presbiteriaanse Kerk rakende die spanning tussen die houdings van bevestiging en verwerping jeens die wêreld. Die spanning tussen hierdie twee verskillende houdings teenoor die wêreld is ook sigbaar binne die homiletiese situasie. Die bevestigende houding sekulariseer die boodskap van die Evangelie deur te fokus op "positiewe denke" en "moontlikheidsdenke". Hierteenoor maak die houding wat sekulêre idees verwerp, morele onderrig of maatskaplike hervorming die primêre fokus van die boodskap. Gemeentelede wat die boodskap aanhoor is egter nie net in die kerk, maar ook deel van die sekulêre samelewing. Christene benodig 'n gebalanseerde perspektief op die wêreld in die opsig dat die ontkenning van die wêreld, die ontkenning van die rede vir hul bestaan is, en die bevestigende houding jeens die wêreld die verloor van hul eiesoortige identiteit veronderstel.

In hoofstuk 1 word die probleme wat die Koreaanse Presbiteriaanse Kerk in die gesig staar bespreek. Dit word beskryf in terme van die spanning tussen die behoud van die kerk se eiesoortige identiteit en die uitvoer van God se opdrag. Aan die een kant moet predikers diep in die Koreaanse kultuur indring om die evangelie te verkondig. Aan die ander kant moet die kerk van die omringende kultuur onderskei word ten einde sy eiesoortige identiteit te vertoon.

Hoofstuk 2 stel kontemporêre mense wat in die wêreld leef in terme van deur drie fases voor: individualisme, die nastrewing van geluk, en verbruikersgesindheid. In hoofstuk 3 beskryf die navorser die verband tussen hierdie eienskappe en narratiewe prediking. In die ontwikkelingsproses van narratiewe prediking is gewildheid die kern-motief. Vanuit 'n godsdienstige perspektief was populêre tevredenheid vir die kerk van wesenlike belang. Vandag neig prediking tot 'n verbruikersgesindheid wat deur die idee van gemeentelike voorkeur oorheers word. Wanneer mense kerk toe kom wil hulle die boodskap van hoop vanaf die kansel hoor. Prediking word egter 'n morele les, en met 'n verbruikersideologie gesekulariseer omdat gemeentes se behoeftes geïgnoreer word.

Predikers moet die eskatologiese perspektief herstel ten einde die verbruikersgesindheid te oorkom en ware hoop aan gemeentes te verkondig. In hoofstuk 4 word Christene as

vreemdelinge op reis deur die wêreld beskryf, en hul samekoms as 'n kolonie wat pelgrims help om hul reis te voltooi. Hierdie wêreld is nie Christene, wat as vreemdelinge woon, se huis nie. Christene is mense wat op reis is na die Beloofde Land. Hulle vergader as 'n kommunale en alternatiewe kolonie wat binne 'n verbond bestaan.

Vir Christene, wat as vreemdelinge in die wêreld leef, is hoop die verkondinging van God se heerskappy in die wêreld, en Jesus se wederkoms met die Beloofde Land. Derhalwe het die navorser in hoofstuk 5 voorgestel dat Koreaans Presbiteriaanse predikers op profetiese prediking moet fokus om die spanning tussen "die alreeds en die nog nie" van die koninkryk van God te hanteer. Profetiese prediking het gelyktydig beide profetiese en pastorale funksies. Predikers kan nie profetiese wees sonder om 'n pastorale rol te vervul nie, en omgekeerd. As gevolg hiervan is die profetiese stem die taal van hoop en medelye. Profetiese predikers bied hoop aan mense in wanhoop, en verander die apatiese wêreld deur die taal van medelye. Profetiese prediking bring daarom hoop in 'n paradoksale situasie, fokus op etiese kwessies vanuit 'n eskatologiese perspektief, en genees die kerk van geheueverlies deur herhaaldelik en aanhoudend die verbond, en die gedeelde herinneringe en storie van die geloofsgemeenskap te beklemtoon.

Acknowledgment

My life is a confession of faith in the Lord's amazing love and grace. The relationship with God started during my adolescence. He came close to me when I was living in difficult circumstances without any dreams and hopes, and made me to realize why I was alive. After that time, I have dreamed, and God has supported me. On my spiritual journey, He is the most intimate companion and the greatest provider.

I am deeply appreciative of my supervisor Professor Johan Cilliers. Without his constructive criticism and encouragement, I could not have finished this thesis. He also made me aware of the necessity of the dialectical interaction within a variety of homiletical theories.

I would like to express my deepest gratitude to my family and friends. Above all, I appreciate my wife, Mi-Sook Lee, who is my greatest supporter, a spiritual counselor and a companion. I especially thank my mother, Myung-La Oh, and mother-in-law, Il-Soon Sim for their sacrificial love, prayer, encouragement and financial support. I also express my gratitude to Bennell, Len and Jenny for having taken care of me and my wife as parents. They are my best friends in South Africa. Moreover, I would like to thank Sang-Myung Church (Rev. Won-Joon Na) which has supported me financially and through by prayer.

Finally, thanks to my proofreader, Alec, who helped me edit my thesis.

Table of contents

1. Introduction

1.1. The Problem Statement

The Korean way of life is linked closely to the American culture; what happens in American culture often also happens in Korea. Of course, it may be different but seems unavoidable. One of the deepest and most pervasive characteristics of American culture could be called secularism - which also applies to Korea. Secularism means that the reality of God is less and less important to more and more people. Secularism is a religion without a deity. Its "god", at best, is humanism or human values (Pennington 1976:19). Especially, Korean secularism has a very close relationship with mammonism. Rapid Korean economic growth caused by industrialization and urbanization, inevitably led to the tremendous gap between the rich and the poor. In consequence of rapid economic growth, the Korean society began to be influenced by mammonism. Korean mammonism is an ideology in which money sets its own rules, without reference to human goals. It tends toward establishing as the goal of the economy not the good of the society but the good of money. In mammonism, everything must be done to see that money creates more money, that capital finds its most fruitful use.

Consequently, triumphalism has developed in Korean preaching. In the Korean Church[1], triumphalism in preaching developed from the so-called "Prosperity Theology" - which often forms the foundation of certain forms of charismatic preaching in Korea. In this perspective, Pennington (1976:19) argues that secularism in the church was an economic movement. The reason why he calls secularism an economy movement is that secularism subtly became part of the congregations' way of life, along with economic development. A vigorous evangelistic fervor marked the American churches during the nineteenth century, and yet this was the very period in which secularism was subtly infiltrating Christians' way of life. In the same manner, secularism entered the Korean Church.

The Korean government also equated modernization with Americanization. The government promoted the American way of modernization in Korean society. Korean people also

---

[1] The focus of this thesis is throughout on the Korean Presbyterian Church, although the broader term, "Korean Church" is sometimes used.

presumed that to become a powerful country is to become a Christian country like America (Ro 1988:26-27). The Korean government started "The New Village Movement" in 1962, called Sae-maul, which is an economic movement for developing the country. The New Village Movement is a two level endeavour, on the lower one of which our villages, through self-help and cooperation, bring better living to ourselves, our neighbors and our village, and on the higher level, we make the nation and all our fellow-countrymen strong and prosperous (Kil 1972:159-164). The Korean economy based on this movement has achieved one of the fastest rates of economic development in the world. The manufacturing industry became the major driving force of the Korean economy for the next two decades (Bocchi 2009:320-322).

Many of the current members of the Korean Presbyterian Church had grown up during the period of economic development. The church's growth relates deeply to the "Prosperity Theology" of Cho Yong-Ki who founded the Youido Full Gospel Church. In the period between economic growth and post-war reconstruction, his theological idea was formulated, with secularism becoming part of his Prosperity Theology. The Korean Presbyterian Church did not pay much attention to Cho's theology and message at first. However, in this period, the Youido Full Gospel Church grew into the largest single Christian congregation in the world. Then, after seeing the explosive growth of his church, the Korean Presbyterian Church began to show much interest and attention. Finally, many Korean Presbyterian preachers applied Cho's preaching style and theology with a view to church growth (Hong 2003:198-202). The core principals of Cho's theology can be explained as three-fold blessings which, according to him, are the essence of the Christian gospel and his theology. His understanding of three-fold blessings is based on 3 John 2, and includes "soul prosperity", "prosperity in all things" and "a healthy life". Soul prosperity means protection from evil spirits. Prosperity in all things means that everything, which includes business or material prosperity, may accompany you. A healthy life signifies good health or longevity. This is clearly a promise of health and prosperity in the present life of Christian believers (Anderson 2003:101).

In the process in which Korean Presbyterian preachers accept Cho's Prosperity Theology, they just support business and material prosperity, but ignore the social and political problems. In reaction to the secularized pulpit, a certain group (which consists out of Korean

Presbyterian theologians and preachers) emphasized the social duty of the church. This group of theologians and preachers are called Minjung theologians. Minjung Theology was introduced during the 1970s and the 1980s by certain Korean liberal Protestant theologians. To them, the role of preaching is to relieve the sufferings of the alienated masses. Minjung theologians consider that the Korean minjung - who are those living as the broken, silenced and shunned on the margins of society - have repeatedly been the targets of oppression through foreign domination and injustice throughout their long history (Lee 2004:230-231). Thus, in the Korean Presbyterian Church, the conflict between private and public church is still going on in the present day. Private church insists that religion should become a pure matter of individual choice. Public church promotes a notion of justice that envisions a society in which faith in God is fostered.

Preaching in the Presbyterian Korean Church also tends to respond to the World in two ways: negatively or affirmatively. As a result of that, two problems occur in preaching. Firstly, preachers in reaction to the secularization of both culture and church, mistakenly make moral instruction or societal reform the primary focus of their message. No one can blame these preachers for wanting to challenge the evils of the day. When sin closes in, faithful preachers have a right and a responsibility to say, "Stop it" (Chapell 2005:19). But according to Cilliers (2004:15), the phenomenon of moralism is still virulent in our preaching. Apparently, it continually creeps back into our sermons and has conditioned so many that one could ask justifiably whether they can still hear the Gospel. Cilliers (2004:15) maintains that moralistic sermons are usually unethical. Despite these weaknesses of moralistic preaching, the tendency to preach moralistic is increasing. Actually, when preaching, it is easy to become moralistic. For these reasons, Cilliers (2004:43) stresses the dialectical inter-action between God's grace and human responsibility in the worship service as follows: "the worship service is not in our hands; it is in God's hands. And yet it also is in our hands." As the same way, preaching needs the inter-action between God's grace and human responsibility.

Secondly, the message of the gospel is often secularized by an attitude of affirming the world. This phenomenon of secularization can be called "triumphalism" or "triumph of the therapeutic". Buttrick (1994:12) calls this preaching style "positive-thinking". According to

3

Buttrick, most sermons from most pulpits, particularly since 1950, seem to have been aimed at attaining an existential self in psychological self-awareness. The movement has culminated in a "positive-thinking" pulpit on the East Coast, a "possibility-thinking" pulpit on the West Coast.

Monastic Christianity treated the world and those who lived and worked in it with a certain degree of reluctance. Therefore, Christians withdrew from the world, and entered the spiritual security of a monastery. However, for the reformers, the real vocation of the Christian lay in serving God in the world. The real vocation of Christians was to live in the cities, marketplaces and council chambers of the secular world, not in the splendid isolation of the monastic cell (McGrath 1999:263). To be a Christian does not mean renouncing the world: for to renounce the world is to renounce the God who so wondrously created it. The world, though fallen, is not evil. The Christian is called to work in the world, in order to redeem the world. Commitment to the world is a vital aspect of the working out of the Christian doctrine of redemption (McGrath 1999:265). However, the main problem is that the world, although a creation of God, is a fallen creation, enslaved to sin. And this sin affects not only individuals, but also human structures and societies.

In the light of this, preachers should ask some questions, for instance: is the church built up sufficiently to live as witness in the secular world? Christians are members of the church, but they also belong to the world. Preachers should reconsider Christian identity in the world because the church comprises these members. Niebuhr (1956:39-44), in his book, *Christ and Culture*, introduces five different views of how Christians understood this dilemma between keeping the church's distinctive identity and performing its mission command viz. Christ against Culture, Christ of Culture, Christ above Culture, Christ and Culture in Paradox, and Christ the Transformer of Culture. He arranges other typical answers in a space between two polarities; "Christ above Culture", which entails the 'battle' between the Holy God and sinful man. It attempts a fine balance between seeing Christ as part of culture, and "Christ against Culture", which is the most uncompromising view towards culture which affirms the sole authority of Christ over culture and resolutely rejects culture's claims to loyalty to Christ. For Niebuhr (1956:230), the typical answers for the dilemma remain unconcluded and

4

inconclusive. Here, a significant question must be posed to preachers: how can preachers preach a genuinely world-affirming sermon without endorsing all that is wrong in the world? Those who affirm the world too easily are often those who become enslaved to the world. On the contrary, those who reject the world in order to seek solitude, not merely from the world, but from other human beings as well tend to withdraw from the world (McGrath 1994:123-124).

The tension between these two different attitudes regarding the world is clearly manifested in preaching. Campolo (1995:67) calls the tensions between these two attitudes to the world "culture wars". According to Campolo, these wars have been waiting to break out for a long time. It is a war between those who believe that the Bible is a once-and-for-all revelation and those who sense a need to adapt its message to modern times. In this situation, the message of the church has often been secularized. The contemporary church has so largely been enculturated by the ethos of consumerism that it has little power to act in faith. This enculturation takes place in some way across the whole spectrum of church life. That enculturation is experienced, not only of the institution of the church but also on a personal level. Our consciousness has been infected by false fields of perception and idolatrous systems of language and rhetoric. The internal cause of this type of enculturation is the loss of identity caused by the abandonment of the faith tradition. Therefore the consumer culture has to be reformulated in terms of the faith tradition of the Church (Brueggemann 2001:1). Campolo (1995:30) portrays this contemporary world as 'the pursuit of happiness'. To Campolo, the core of the problem is that this is no longer just a phrase in the Declaration of Independence; it has become an obligation in the life of our churches. Campolo (1995:53) depicts this phenomenon as follows: "For too many people, the God of love is at work in the world not so much to bring about His kingdom of justice for all, but to ensure that the individual gets all the personal happiness that he or she deserves." Of course, Christianity regards happiness, wealth, and blessings as signs of the kingdom. But these issues do not define the basic aim of preaching, being only side effects of it!

The task of preaching is to build up the identity and life of the church through proclaiming the gospel. The cross and the coming of the Holy Spirit, convicts the age, every age, and all

5

humanity by exposing the structures of sin. "When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned (John 16:8-11)." It is at the same time, the gesture of God's love toward the world. Love cuts two ways. The church in its common life must be different, rejecting worldly ways; at the same time, the church must reach out in love, as the expression of God is to love a wearied world. The clause, 'to build up the church by proclaiming the gospel', means both out-church preaching and in-church preaching. Out-church preaching is that which proclaims good news to the world. In-church preaching is that which shapes the identity of the community of faith, hope and love.

The Reformers did not use these categories of out-church preaching and in-church preaching, but in an indirect way, they kept the distinction. Luther and Calvin belonged to a specific mode of Christendom so that it was difficult for them to conceive of an "out-church" world, but by and large the Reformers seemed to have almost no sense of a wider secular world awaiting news of the gospel. They indirectly distinguished between preaching referring to justifying grace and preaching aimed at the sanctification of the holy people of God (Buttrick 1994:39-40).

When a preacher proclaims the gospel in both perspectives   - that of in-church and out-church - the essential message might still be described as: Christian communities, equipped to be the salt and light for the world as a call to mission and service. Campolo (1995:30-31) challenges the church not to yield to the marketplace mechanism to 'sell' a Christianity that caters only to the growing narcissistic self-interest. The church has to declare that only those who are willing to sacrificially lose themselves for the sake of Christ and his kingdom have the right to call themselves his disciples. In this sense, preaching is always prophetic. The prophetic message gives to people what they really need, not what the secular age has nurtured them to want. A prophetic voice also can bring about a new social order based upon the creation of a new life in Christ. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself

6

through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation (2 Corinthians 5:17-19)." A prophetic voice is to announce prophetically God's new order. That means that Christians must be nourished in faith to become a Christian community which displays a sign of God's new order (Buttrick 1994:37-38).

Christians are commanded to go into the world with the gospel, the good news of God's new order. Christians are to display the shape of the new creation in their common life. The church in the world is always torn between two directions: On the one hand, it must reach out culturally in order to preach the gospel. On the other hand, the church must be different from the surrounding culture to display a sign of God's new age. It has to be world-relating, at the same time world-rejecting (Buttrick 1994:74-75). How can the church preserve the integrity of its Christian faith against the temptation of the world? Perhaps all it can do is to preach conversion against the conformity to the mind of the age. "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will (Romans 12:2)."

The church has the characteristic of being a community of faith. If the church has forgotten the content of the gospel, then the church cannot live out its identity and mission. According to Rose (1997:106), many Protestant scholars agree that a single kernel or core identifies the essential content of Christianity and therefore of Christian preaching. They presume that the kerygma both defines and creates faith; it is both a set of statements and the saving activity of God. The preacher's task must therefore be seen as that of building up the church through proclaiming the gospel because God calls his people through the proclamation of the gospel.

Fundamentally, the Bible describes the church as a community of believers, rather than just a collection of saved individuals. The church community in the Bible, as Hanson (1986:467-518) says, is a "people called". It means that to be a Christian is not just that one confesses one's individual faith in God, in Christ, but that one lives his/her faith in relation to other believers, in a community. Campbell(1997:222) emphasizes this relationship between the

7

individual and other believers in community. He emphasizes that the practice of admonishing and forgiving in the larger community is an essential part of training. Therefore, the function of preaching is not only that of finding individual human needs in order to offer God as an answer or solution to it. Rather, the sermon moves from the identity of Jesus Christ to the building up of the church. While recognizing the contribution of narrative preaching, Campbell argues that such preaching is nonetheless theologically questionable when it guides a congregation towards the human condition instead of towards God. He discerns in Craddock, Steimle and Lowry a troubling emphasis on human experience. By focusing narrowly on homiletical techniques, contemporary narrative homileticians have not given adequate attention to the larger context of preaching, particularly the context of the community of faith within which preaching takes place. They have ignored the communal practices that are so essential for a truthful hearing of the gospel. In their focus on discrete experiential Word-events, contemporary homileticians have often neglected the intimate relationship between preaching, polity, and discipleship (Campbell 1997:144).

The strongest sense of corporateness of the church, according to Stanley Grenz, lies in the metaphor of the covenant between God and His people. Grenz (1993:179) calls this a covenant ecclesiology. The image of the covenant is used in the Bible as the major way in which to describe the relationship between God and His people and between one another. He believes that the covenant concept of the Bible is an alternative perspective that helps to overcome the individualistic tendency that permeates the modern Christian ministry and preaching. The church has an alternative characteristic: being called out by God, it has to embody a social alternative that the world cannot realize on its own terms. The church is called to be this alternative community, a sign, a signal to the world that Christ had made possible a way of life together unlike anything the world had seen (Hauerwas & Willimon 1989:132).

If the church has the identity of being communal, covenantal, and alternative, how can it be built up? How can the church define its identity as living in the secular society? A possible definition is that of being 'resident aliens': as a description of God's people living in the world, but not belonging to the world. "They admitted that they were aliens and strangers on

earth. People who say such things show that they are looking for a country of their own." (Hebrews 11:13-14) Stanley Hauerwas and William Willimon, in their book, *Resident Aliens*, insist that "resident aliens" is a description of the distinctive identity of Christians living in the world (1989:12). To be such a colony is the nature of the church at any time and in any situation. Faithfulness to Christ demands that the church adheres to this nature or else go the way of compromise.

Brueggemann uses the image of the church as being exiles that have experienced the loss of a structured, reliable world which gave them meaning and coherence. According to him (1997:1-2), the experience of and reflection upon exile in the Old Testament is a helpful metaphor for understanding the faith identity of the church. Israel found that exile was a context where the most treasured and trusted symbols of faith were mocked, trivialized, or dismissed. This sense of loss of a structured, reliable "world" where treasured symbols of meaning are mocked and dismissed gives the preacher a pertinent point of contact between those ancient texts and our situation. Brueggemann (1997:4-11) offers "six interfaces" relating to this point of contact between our time and the original exilic period.

1) Exiles in both contexts must grieve their loss and express their resentful sadness about what was and now is not and will never be again.
2) Exile is an act of being orphaned, and many see themselves in that status.
3) The most obvious reality and greatest threat to exiles is the power of despair.
4) Exile is often an experience of profaned absence.
5) Exile is an experience of 'moral incongruity'.
6) The danger in exile is to become so preoccupied with oneself that one cannot get outside this self to rethink, re-imagine, and re-describe a larger reality.

What then should the Church emphasize in preaching to exiles? Brueggemann(1997:2) suggests an "evangelical counteraction" to exile in our social context. Reflective Christians find themselves increasingly at odds with the dominant values of consumer capitalism. As exiles Christians are increasingly "resident aliens". To be resident, but alien is a formula for a loneliness that few Christians in the church can sustain. Indeed, it is almost impossible to minister the word when loneliness can so easily turn into self-righteousness or self-hate.

Christians can then only survive by supporting one another through the countless small acts through which they tell one another that we are not alone, because God is with us (Hauerwas & Willimon 1989:13). The church for resident aliens is based on the doctrine of the priesthood of all believers which underlines the truth that all believers have gifts for mutual edification.

What is the prophetic good news which preachers should proclaim to Christians living and struggling in the world? It is hope. Prophetic preaching seems to be an effective way to preach hope to them. A prophetic voice deals with the public presentation of grief and despair through the public presentation of hope[2]. A prophetic voice offers hope to people who are in a state of hopelessness in which newness is unthinkable. As mentioned Cilliers (2007a:171), a prophetic voice as mediator brings the language of hope into difficult situations such as anxiety, fear, desperation, despondency, moral corruption, injustice, poverty and terrible disease. A prophetic voice also addresses the problem of apathy in the world, through prophetic criticism. A characteristic idiom of prophetic criticism is anguish and not anger, because the language of grief is against apathy. The language of anguish is based on compassion. Cilliers (2007b:12-13) uses the word, "interpathy", for explaining compassion. Interpathy means more than just sympathy. It is an intentional cognitive envisioning and affective experiencing of another's thoughts and feelings. Prophetic criticism, with interpathy, is done not by an outsider but by one who embraces the grief and knows the pain of the criticized person.

Preaching is an act of prophetic imagination referring to the reality of being the church, residing here and now, but living as aliens, knowing that, its "commonwealth is in heaven" (Philiphians 3:20). In a secular society the church too easily lives with a consumer ideology. However, preaching as prophetic imagination enables the church to live inside "God's imagination". Thus, hope requires a very careful symbolization. The preacher only has the means of words, the spoken word and acted word, to contradict the presumed reality of

---

[2] The concept "prophetic voice" could be understood in a broader sense than "prophetic preaching" – the former referring to the whole ministry of the church. In this thesis, these concepts are however used interchangeably.

consumerism in his or her community. The prophetic voice is to provide the wherewithal whereby hope becomes possible again in a community which is now despairing of living in the world. The reason why hope requires symbolization is that hope that one can touch and handle is not likely to retain its promissory call to a new future. Therefore, hope cannot be expressed too fully in the present tense. Hope expressed only in the present tense will no doubt be co-opted by the dominators of this age. This symbolization cannot be done by merely inventing new symbols. Rather, it means to move back into the deepest memories of this community and activate those very symbols that have always been the basis for contradicting the reigning consciousness. The symbols of hope must be those that have been known concretely in this particular history. When preachers return to these deep symbols with and within the community, they will discern that hope is the primal dimension of every memory of this community. In offering symbols the preacher has an important task. It is to remain in the memory of these people and educate them to use the tools of hope (Brueggemann 2001:63-64). Therefore we can say a prophetic voice is a concrete practice that is undertaken by real preachers who share the conviction of eschatological hope that escapes the restraints of the dominant culture.

1.2. Aim of the research

The aim of this research is to highlight the necessity of preaching prophetic hope in the Korean Presbyterian Church. Prophetic preaching is to articulate the faith of the community that enables the church to practice its identity as a missional church. If evangelical, prophetic and imaginative preaching has to build up this identity of a missional church, a prophetic voice has to deal with the tension of Christians living in the secular context as resident aliens. This research will listen to contemporary homiletical approaches to dealing with this problematic tension.

1.3. Hypothesis

In the process of re-discovering the essentials of being the church and redefining the

11

Christian's identity, the pulpit once again has to regain its prophetic voice. This prophetic voice of the church must not be co-opted by the culture of the day. If, the church, as a community of God's people who are striving to remain faithful to the whole counsel of God's Word, is built up in this way, it can again become a community of prophetic voices crying out in the wilderness against the dominant culture of the day.

1.4. Method of research

Osmer (2008:4) claims that the core task of a practical theological interpretation can be divided into four parts: the descriptive-empirical task, the interpretive task, the normative task and the pragmatic task. Osmer presents the following four questions for the four tasks of practical theological interpretation: What is going on? Why is this going on? What ought to be going on? How might we respond? Each question helps a pastor to find the real meaning of the four tasks of practical theological interpretation, and each step develops each theory through the threefold office of Jesus Christ. He (2008:27-29) argues that Christian leaders, as interpretive guides, have four tasks in practical theology. Osmer builds on the four tasks of practical theological interpretation through Christ's threefold office as priest, king, and prophet.

This research will answer the above four questions in the following ways:

As regards to the first question (what is going on?), this research will answer it through critically researching the phenomenon of Korean preaching within the framework of affirming and rejecting attitudes, such as morality and secularism in preaching. For this purpose, this research will look again at the broader context of the Korean Presbyterian Church.

Regarding the second question (why is this going on?), this research will, through using a literature study, take a critical look at certain societal trends in Korea. The research will also endeavor to indicate that the so-called narrative preaching theory does not offer a viable alternative to counter-act growing secularism and moralism in preaching, as is currently

evident in Korean preaching.

To answer the third question (what ought to be going on?), the research will make use of the normative concept and image of a pilgrim church, i.e. the church as resident aliens.

Lastly, to answer the fourth question (how might we respond), this research will make some strategic-homiletical suggestions as to the mode and necessity of prophetic preaching, as it is a homiletical mode that strives to remain faithful both to God's word and the community. The method of prophetic preaching entails, *inter alia*, to guard against secularism in its message and to find the imaginative interface between God's people as expressed in the biblical text and God's people in the current world, and thus also in contemporary Korea.

2. Critical survey of the secular world

According to Cox (1984:200), modern religion was born when God, the maker of heaven and earth, became the deity of religion, approached through what came to be called religious experiences. Thus, a faith which had once proclaimed a Lord who lifted up and cast down emperors, who condemned extortion and profit gouging, was now reduced to being concerned exclusively with the inner spirit or at most with frictions between individuals. Willimon (1994:2) also acknowledges that his preaching has often been symptomatic of what ails preaching today: too often he has interpreted the good news as a solution to personal problems. The problem with focusing on human needs is that the gospel soon becomes an ambulance on the battlefield of life. A preacher is not some "visiting fireman," some outsider who blows through town, blows off steam, and then blows out again (Willimon 1981:87). Rather than reducing the gospel to a prescription for our aches and pains, Willimon (1994:22) suggests that preachers focus on complex and intrusive character of the gospel. He claims that to preach evangelistically is to preach with a reckless confidence in the power of the gospel.

The problem, however, began with evangelism. The message of sermons has been secularized by proclaiming the gospel for the world, not to the world. Schaeffer (1985:39) finds this phenomenon in the evangelism. He warned us about undermining evangelical Christianity in the name of evangelicalism, and pointed out the ersatz, shallow character and content of much of contemporary Christianity. Agreeing with Schaeffer, Horton (1991:16) says that "evangelical Christians are culpable in the degeneration of religious vitality in our social, civic, and cultural life. It is secularized Christians rather than secular humanists who must account for the disintegration of religious vitality." The evangelical faith grounded in apostolic witness, reaffirmed by Augustine in his battle with Pelagius, and rediscovered by the Reformers and the Puritans. Such an evangelicalism must be clearly distinguished from the ideological or cultural evangelicalism today (Bloesch 1984:110).

Therefore, in Chapter 2 and 3, this researcher will carefully consider two phenomena which evangelical preaching has fallen into, namely moralism and secularism. To explain this, the

study will first highlight the traditional stance of the church to the world and depict the nature of the people living in the world. Secondly, this research will deal with popularization which is one of characteristics of secularism, explain the relationship between the growing of the church and popular culture, and consider an encounter between the characters of a secular culture and the preacher's efforts to satisfy the people. Lastly, from a theological perspective, this research will criticize the process of the formation of moralism and problems on the pulpit.

2.1. Traditional stance to the world

2.1.1. The New Testament words for world

In his book, *Engaging the Powers,* Wink (1992:51-64) depicts a secular world. According to him, the New Testament has specific Greek terms for describing the world, namely *Kosmos*, *Aion* and *Sarx*. Firstly, *Kosmos* means world, universe, the creation, humanity, the planet earth and the theater of history. There is another usage in the New Testament. It refers to the human sociological realm that exists in estrangement from God. Therefore, rejection of the *Kosmos* is not anti-worldly but anti-establishment. Secondly, *Aion* means time period. Any major time period can be categorized as an *Aion*. The present world-period is under the power of evil, thus the world can be called "the present evil epoch." Lastly, *Sarx* refers to the physical substance or to the physical body. Humans will not cease to have bodies in the new age to come, but they will be transformed; Paul speak of them paradoxically as "spiritual bodies" (1 Cor. 15:35-57). In the meantime, human bodies are the space of conflict in which God and the Powers of the world struggle to become embodied. However, theologians naturally think of secularization as religion's enemy, and in a sense it is (Hart 2006:240). It means limiting religion by removing areas of activity and thought from the sphere of religion's direction or influence. However, on the other hand, secularization provides the scenario that makes sense of religion, or at least of Christianity (Sommerville 2009:48).

2.1.2. Augustine's stance to the world

15

The imagination of African Christians of the time of Augustine had become riveted on the idea of the Church. This Church was thought of as a preserve of safety and cleanliness in a world ruled by demonic powers. It existed to protect the believer. Ever since 311 AD, however, African Christians had been divided on the attitude they should take, with regard to the ideal holiness of the church, and the actual quality of its members. The issue, briefly, was this. The Donatists had claimed, against the Catholics, that as the church was a unique source of holiness, so no sinner could have a part in it. For Donatists, innocence, ritual purity and meritorious suffering predominate in their image of themselves. They were unique, 'pure': the Church of the righteous who are persecuted and do not persecute. The Catholicism of Augustine, by contrast, reflects the attitude of a group confident of its powers to absorb the world without losing its identity. This identity existed independently of the quality of the human agents of the Church. For Augustine, innocence was not enough. Therefore, Augustine emphasized a threefold task that all Christians must perform: they must themself become holy; they must coexist with sinners in the same community as themselves, a task involving humility and integrity; and they must also be prepared, actively, to rebuke and correct others. Ultimately, the Donatists regarded their church as an alternative to society, as a place of refuge, like the Ark. Augustine believed that the Church might become coextensive with human society as a whole: that it might absorb, transform and perfect, the existing bonds of human relations (Brown 1967:212-225). For Augustine, the church is not meant to be a society of saints, but a mixed body of saints and sinners.

2.1.3. Reformers' perspective

During the middle Ages, Christian spirituality had become increasingly isolated from ordinary people. For Eusebius, the perfect Christian life was one devoted to serving God untainted by physical labour. The early monastic tradition appears to have inherited this attitude. Monastic spirituality, therefore, understood that the ordinary Christian, living in the everyday world, could not be regarded as pursuing a religious calling or as having a claim to be a first-class Christian. Monastic spirituality never regarded everyday life in the world as anything of value (McGrath 1994:143-145). However, the Reformers rejected the vital medieval distinction between the sacred and secular. The Reformers thought that God calls

16

his people not just to faith, but to be a Christian, and to live out that faith in a definite sphere of activity within the world. Moreover, for the Reformers, there was no genuine difference of status between the "spiritual" and the "temporal" order. God calls believers, therefore, to an arena of activity within his world. The idea of a *calling* or *vocation* means a call by God for serving him within his world (McGrath 1994:146).

2.2.   A critical survey of the secular world

Secularism derives from the Latin term *saeculum (adjective, saecularis)* which means an age, a generation, or the spirit of the age. The basic meaning of secularism draws from this Latin sense; it designates a system of thought, indeed a way of living that draws its terms purely from this age and from this world. That is the positive sense of the term. Of course, it has an implied negative, namely that secularism does not draw its reference point from something beyond this world, whether that is a god or the gods above, or a time in the future, or indeed a sacred text such as the Bible (Boer 2007:8). There are two aspects of secularization which can be regarded in the first place as a social process, and in the second as an intellectual one. These two aspects of secularization were independent of each other. It is clear that social process as industrialization was dependent on the intellectual development that comprised the origins of modern science, and it is in the conceptual changes wrought by the same scientific revolution that we should look for the elucidation of the intellectual aspect of secularization. In other words secularization and civilization are connected in a factual way, and these two aspects of secularization have to be distinguished carefully (Pratt 1970:11).

Secularization has also two characteristics called pragmatism and profanity. Pragmatism refers to secular man's concern with the question 'Will it work?' Secular man does not occupy himself much with mysteries. He is little interested in anything that seems resistant to the application of human energy and intelligence. He judges ideas by the results to be achieved in practice. The world is viewed not as a unified metaphysical system but as a series of problems and projects. Profanity means the wholly terrestrial horizon and the disappearance of any supramundane reality. The problem with a term such as secularism is that its sense has slipped to mean anything that is opposed to supernatural religion.

17

Secularism then becomes another word for atheism (Boer 2007:9). With the advance of civilization, people living today have experienced a gradual change from a situation in which there was tacit agreement that God's existence was unquestionable, to the situation in which his existence is doubted by many, denied by many and regarded by others as a meaningless issue. Today, people no longer think in terms of the supernatural. Our world-view has changed, our conceptual framework altered. A greater challenge for Christians is to deal with a secular social and economic system by liberal capitalism. The relation between Christianity and capitalism is an illustration of how the two need each other. People generally see capitalism as the secular form of economics par excellence. In secular capitalism money sets its own rules, without reference to human goals. It tends toward establishing as the goal of the economy not the good of the society but the good of money. In its classic formulations, it does not welcome interference from other values like charity. Everything must be done to see that money creates more money, that capital finds its most fruitful use (Sommerville 2009:57).

2.2.1. The characteristics of people living in the world

"We hold these truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness." These words from the *Declaration of Independence* remind us of the great sense of adventure which accompanied the creation of our society. The sense of adventure created a world of freedom. The Enlightenment hoped to produce people who were free by offering equality and rights. People were detached from oppressive claims of tradition and community, and they thought that the significance of their lives caused by themselves as an individual, natural right. However, The Enlightenment was an adventure that held the seeds of its own destruction because it was attenuated definition of human nature and inadequate vision of human destiny. What we got was not self-freedom but self-centeredness, loneliness, superficiality, and harried consumerism (Hauerwas & Willimon 1989:49-50).

Now we should examine the characteristics of the secular people that are closely connected with dominant modern culture. The research will depict that after modern people have had some characteristics such as individualism, the pursuit of happiness, and consumerism. The

18

reason why the researcher selectively introduces these three characteristics of modern people is that they easily promote the distortion of the gospel. In this researcher's opinion, these characters of people have greatly influenced the content of sermon, which led to the contemporary message being in harmony with the ethos of consumerism. Consequently, the church has a little power to believe or to act. In addition, the church community is increasingly decentered and disenfranchised. There is much speculation and strife about the causes of such marginalization, with many culprits having been identified. It could be argued that the likely "explanation" is the long-term and deep force of secularization (Brueggemann 2001:xⅱ). Here, secularization means the combination between secular characters and the content of sermon. Since the Enlightenment, theology has been focusing on how to make the gospel credible to the modern world. According to Buttrick (1994:72), we are in the midst of cultural change, and this change obviously will not be stayed. We are living in the age of cultural change. Here, homiletic question is posed to us: how do we preach? What is the task of homiletics now? Buttric answers both questions as follows: "we must still separate Christianity from an earlier synthesis. We must separate ourselves from a cultural formulation now in disarray. To do so, the pulpit must be culturally critical."

2.2.1.1. Individualism

Bellah et al (1996:142) depict that the center of western culture consists of individualism. Individualism governs every area of thinking and life style of contemporary western people. Modern individualism emerged out of the struggle against monarchical and aristocratic authority that seemed arbitrary and oppressive to citizens prepared to assert the right to govern themselves. Witten (1993:20-21) finds the phenomenon of individualism in the privatization of religion. According to him, privatization refers to the shrinking sphere of religion in the modern world. Religious topics of relevance are those that treat the inner workings of the self as the focus of in-depth analysis. Those are frequently conducted through the secular language of psychology. As religion is increasingly privatized, even faith communities have difficulty sustaining public conversation and corporate identity. They, who Christians are privatized, may not accept the creeds or doctrines of their church as a package deal.

In American public life after the Constitution, the thought of liberalism, which emphasizes the freedom of individuals from hierarchical restraint and the formation of community upon the unfettered choices of free individuals joined by contract, became the dominant assumption about proper economic life (Noll 1994:75). The idea of "We are the people", has led in our own generation to the notion of "I am the person". Today our communities are collections of individuals who are brought together only in matters of mutual self-interest. However, in their work, *Habits of the Heart,* Bellah et al emphasize the inevitability of a relationship with others in contemporary world. They argue that we find ourselves not independently of other people and institutions but through them (Bellah, Madsen et al. 1996:84). We discover who we are face to face and side by side with others in work, love, and learning. All our activities take place in relationships, groups, associations, and communities ordered by institutional structures and interpreted by cultural patterns of meaning.

Gradually, the idea of a covenant community gave way to a vision of collected individuals. Faith was not so much a mutual conviction regarding creedal statements and a consequent common experience, but an individual experience, that is,, a decision which each person could understand in his own way. Today, many people understand religious faith merely as an individual and purely private matter. Of course, this does not mean that those who have focused upon the individual as the center of religious faith entirely deny the communal nature of the church. Rather, it suggests that, in spite of their assertion of the significance of the church as a community, the major emphasis primarily resides in the individualization of faith, in which process communal dynamics and interactions of the community of believers are considered as subsidiary elements. What is important to them is not the corporate nature of church, but an individual relationship with Jesus (Lee 2003:145-146). Individualism, finally, has robbed many Christians of the joy of what the Apostles' Creed calls "the communion of the saints".

2.2.1.2.   The pursuit of happiness

The term *narcissism* is derived from the ancient story of Narcissus, a young Greek athlete who used to go to a pond to admire his reflection. Narcissism, like self-esteem, is located in the center of the minds of contemporary people. When we tipped the scales from celebrating God's glory and grace to human happiness and capacity for good, narcissism will be an inevitable consequence. In his book, *The Culture of Narcissism,* Lasch (1979:21) depicts narcissistic culture as follows: "the culture of competitive individualism, which in its decadence has carried the logic of individualism to the extreme of a war of all against all, the pursuit of happiness to the dead end of a narcissistic preoccupation with the self." To Lasch (1979:43), the contemporary climate is therapeutic, not religious. That is an important point, because it means that the gospel, religious in its concerns, must become therapeutic and promise psychological well-being. In the contemporary situation, words like sin, grace, and redemption will have to be replaced with sickness, support, and self-realization. People today do not hunger for personal salvation or for the restoration of an earlier golden age. They are only interested in the feeling, the momentary illusion of personal well-being, health, and psychic security.

Tyrrell (1987:131) introduces Nathan Hatch's view on the pulpit in middle of the twentieth century. According to Hatch, preachers generally spoke the language of peace of mind in the 1950s. Most preaching on the pulpit stressed an existential self in psychological self-awareness. Preachers spoke of sin as psychological dysfunction and salvation as an inner well-being. Thereafter, preaching has developed a theology of "body life" and community in the wake of the 1960s. Today preachers are infatuated with a gospel of self-esteem that correlates precisely with the contemporary passion for self-fulfillment. Consequently, the therapeutic attitude reinforces the traditional individualism of the American culture – including the concept of utilitarian individuals maximizing their own interests – but stresses the concept of expressive individuals maximizing their experience of inner psychic goods (Bellah, Madsen et al. 1996:104). For this "new Reformation" of self-esteem, sin is anything which strips one of God's children of his right to divine dignity. Sin is any act or thought that robs a human being of his or her self-esteem (Schuller 1982:14). Bellah et al (1996:232), commenting on the habits of evangelicals within the context of the larger society, recognize that there is even a tendency in many evangelical circles to reduce the biblical language of sin

21

and redemption to an idea of Jesus as the friend who helps us find happiness and self-fulfillment.

When the world was calling for a positive mental attitude, self-fulfillment, and health, wealth, and happiness, evangelists invented gospels suited to people' sensitivities. These gospels have been called by "positive mental attitude" or "positive thinking". The neo-Pentecostals call it "positive confession." The "victorious Christian life," though not congruent with the realism of Scripture, is a success-oriented triumphalism that surely works in our "what's-in-it-for-me" society (Horton 1991:85-133). The triumphalism was appropriate for the "Me Decade." God was one's rational mind as it observed nature in the thought of Enlightenment, and god was one's subjective feelings as one experienced nature in Transcendentalism and Romanticism. Thus, the rugged individual became further isolated from the community, eventually withdrawing into self-contemplation that has found its climax in our own society with its emphasis on therapeutic well-being (Horton 1991:79).

2.2.1.3. Consumerism

It seems to be that the primary entity of democracy is the individual, society exists mainly to assist assertions of individuality, and the main object of existence of society is to supply our needs, no matter the content of those needs. Rather than helping us to judge our needs, to have the right needs which we exercise in right ways, our society becomes a vast supermarket of desire under the assumption that if we are free enough to assert and to choose whatever we want we can defer eternally the question of what needs are worth having and on what basis right choices are made. What we call "freedom" becomes the tyranny of our own desires. We have become strangers, detached from one another as we go about fulfilling our needs and asserting our rights. Not surprisingly, the church becomes another consumer-oriented organization, that is, it exists to encourage individual fulfillment rather than become a crucible to engender individual conversion into the Body (Hauerwas & Willimon 1989:32-33).

Richard Hofstadter insists that evangelicalism helped create the pragmatic elements in

modern secular culture. As regards this aspect, he (Hofstadter 1963:55) wrote as follows: "The feeling that ideas should above all be made to work, the disdain for doctrine and for refinements in ideas, the subordination of men of ideas to men of emotional power or manipulative skill are hardly innovations of the twentieth century; they are inheritances from American Protestantism." His words signify that American evangelicalism embraced a pragmatic creed even before its official adoption by the larger culture. The collapse of the hegemony of medieval Christianity, hastened by the Reformation, the Thirty Years' War, and the rise of science, produced a profound anxiety about certitude. It was unmistakably clear that certitude would no longer be found in "the truth of Christ." The result is a self-preoccupation, which drives religion to narcissistic catering and consumerism, to limitless seeking after well-being and pleasure on one's own terms, without regard to any "other" in the community. Consumerism operates on the claim that "more is better," that "most" will make happy, and that each is entitled to and must have all that each can take, even if at the expense of others (Brueggemann 1997:27).

The contemporary American church is so enculturated to the American ethos of consumerism that it has little power to believe or to act. This enculturation is in some way true across the spectrum of church life, both liberal and conservative (Brueggemann 2001:1). Bolt (1998:42) aptly depicts this phenomenon as follows: "Theological institutions are re-engineering themselves for a new era, intentionally using a business-world attitude to refocus attention on the customer." Thus, we have become consumer-oriented: Instead of valuating the church for its commitment to the Scriptures and evangelical piety, we search for a church in the same way we shop for a favourite restaurant.

Consumerism is based on the pragmatism. Pragmatic thought was raised by the Industrial Revolution. The fastest, least expensive way of getting things done now ruled the marketplace. As quantity began to compete with quality and volume threatened to displace craftsmanship (Horton 1991:47). In *Pragmatism,* James devotes one chapter to the relationships of his philosophy on religion. James (1955:192) wrote as follows: "pragmatism has to postpone dogmatic answer, for we do not yet know certainly which type of religion is going to work best in the long run. Thus, the value of knowing a particular truth depends on

23

the truth's cash-value in experiential terms." For James (1955:195), the verification of God's existence is his usefulness. Like various commodities flooding the market, God has to pass the test of utility for admission into the marketplace. How does God help me get what I want quickly, efficiently, easily, and with minimal cost? Furthermore, James tells us that religion can get along with pragmatism, if it does not make dogmatic assertions.

In this consumerism, the gospel is regarded as a "product," the clergy are the "producer" and the congregations are as the consumer (Bolt 1998:26). Consumers, in a market- driven society and church ministry, are always the most important factor. Thus, it is not farfetched to say that product and producer exist for the consumer. The main theological issue of consumerism is that such a consumer mentality puts its priority on the need of the consumer. Marketing a church through marketing strategies is the process that aims to satisfy the needs and desires of the consumer (Lee 2003:109). Consumerism is based not on theological reflection but on the secular or pragmatic mentality of modern society. Its basic question is not in terms of seeking what is true, but of finding a right fit, landing on something that is mine. It is about meeting my needs, not about submitting myself to God's call. The standard of successful preaching is related to fulfilling people's needs. A sermon is regarded as a tool to please the audience as consumer, rather than seeking a higher sermon goal and purpose through serious theological reflection. Hauerwas and Willimon criticize the church for its consumerism. They argue that the theological task is not merely the interpretive matter of translating Jesus into modern categories but rather to translate the world to him (Hauerwas & Willimon 1989:24). The theologian's job is not to make the gospel credible to the modern world, but to make the world credible to the gospel.

Therefore, the researcher will now investigate how two contemporary homiletic phenomena, that is secularization and moralization have been developed in relation to three characteristics; individualism, the pursuit of happiness, and consumerism. Furthermore, the researcher will approach critically the secularization of preaching as a form of popularization. As mentioned above, the message of the gospel is secularized by an attitude of affirming the world. It has become the popular to promote the secularization of preaching. Given that the popularization of preaching leads to secularization, the researcher will criticize evangelical preaching which

became enculturated. Contrary to popularization, the moralization of preaching is caused by a negative attitude to the worldly sense of value. Christians have a responsibility to keep their own identity while living in the world. Homiletic problems, such as the popularization and moralization of the sermon, occur when this balance between keeping church's identity and doing its mission task is disturbed. Therefore, the popularization and moralization of the sermon should be criticized. A homiletic structure which promotes popularization and moralization of the sermon will be critiqued in Chapter 3.

3. The growing interests to popular satisfaction and moralism

Contemporary churches display two attitudes toward the world, that is, they either accept or reject it. Suffice it to note that the church has lost its identity in the process of accepting the world. By contrast, the Christian message has changed from the gospel to a moral lesson in the process of rejecting the secular value. Therefore, the researcher will explain these homiletical phenomena to relate to the popular character of churches and moralism of messages.

3.1. A critique of popularization of the church and narrative preaching

3.1.1. Popularity as a new modern value

The advent of popular culture bases on a new understanding of the populace. Many scholars argue that popular society was formulated by urbanization, democratization, and mass media. Popular culture might be communicated in many ways, but it most often becomes widespread, and thus popular, through mass media such as television, radio, movies, books, magazines, and cyber-communication. Popular culture also requires a mass audience (created by urbanization and democratization) and technologies of mass distribution (the printing press and the various forms of mass media).Suffice it to note that popular culture started to develop with the Industrial Revolution in Great Britain and democracy in America (Forbes 2005:3).

Urbanization brought on by industrialization created the concentrated populace. The city before the Industrial Revolution was too small for commerce, yet after industrialization, big cities were constructed. Democracy sprung from the American independence at the end of the eighteen century as urbanization started in Great Britain during the middle of eighteen century. The independence of America from Great English led to a new political system, that

is, democracy. Although the populace was not involved in the drafting of policies at the time, it became to elect political leaders through democratic processes. The popular culture formed through Revolution and democracy. The popular culture and evangelism have given and taken some influence to each other. This reality is illustrated clearly by the cogent arguments in Nathan Hatch's *The Democratization of American Christianity.* According to Hatch (1989), many evangelicals exploited the new political and social freedoms of the United States. Hatch argues that a democratic revolution occurred in America's Christian churches during the early national period that reflected the revolution in society. This religious revolution empowered all sorts of believers, evangelicals included, who had been marginalized by colonial establishments.

3.1.2.   The important factors causing the popularization of the sermon

In the western church, Christianity was often aristocratic, elitist, and traditional, and churches became increasingly alienated from the common people. Contrast to this, in America, Christian churches were populist, democratic, and libertarian, and identifying with the common people (Noll 1994:68). Two aspects, in particular, afford us insight into why American churches had a strong popular character: The First Amendment to the United States Constitution and the development of narrative preaching.

3.1.2.1.   Political factor

The First Amendment to the United States Constitution was one of the factors leading to the popularization of the church. The First Amendment to the United States Constitution, with its provision that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," took effect in 1791. Although it was on balance a very good thing for churches to be free of government, their very freedom from an establishment brought an ironic result for Christian thinking (Noll 1994:64).

Finke (1990:609-625) has called it "religious deregulation." The national government refused to support any particular religion. The consequences for the churches were massive because

they were now compelled to compete for adherents and had to appeal directly to individuals. Preachers had to convince individuals, first, that they should pay attention to God and, second, that they should do so in *their* churches and not elsewhere. The primary way the churches accomplished this task was through the techniques of direct revival, fervent address aimed at convincing, convicting, and enlisting the individual. As Finke (1990:625) depicts it, this process led to "a religious market that caters to the individual and makes religion an individual decision. Though religion is still a group phenomenon, which relies on the support, control and rewards of the local church, the open market stresses *personal* conversion and faith."

3.1.2.2. Homiletic factor: the popular characteristics and the development of narrative preaching

Drawing upon the work of historian David Reynolds, Long (2009:2-7) claims that narrative preaching in the American pulpit can be divided into three periods. According to him, the first narrative surge peaked in the early nineteenth century when Methodist evangelists and southern black preachers used folklore styles to build narrative castles on the land vacated by the collapse of Puritan homiletics. The second round of narrative preaching in America came later in the nineteenth century. Especially, narrative preaching on the American pulpit led high popularity by such preachers as T. DeWitt Talmage, Phillips Brooks, Dwight L. Moody, and Henry Ward Beecher. The last period of narrative preaching started from the 1950's. American preaching in this period was actually struggling with the problem of boredom rising from the pews. At that time, H. Grady Davis's preaching textbook, *Design for Preaching,* it offered a foundation of narrative preaching theory. Moreover, narrative preaching grew because of the theories of Fred B. Craddock and Eugene Lowry.

In the light of the aforementioned, this research will discuss narrative theory's development during three periods: Methodist evangelists in the early nineteenth century, popular evangelicals after the Second Awakening, and recent understandings of preaching. Through clarifying a link between popularization and narrative preaching, the researcher will offer a critique of narrative preaching theory.

3.1.2.2.1. Methodist evangelists in the early nineteenth century

Wigger (1998:48-79) depicts the story of Methodism's remarkable rise from the late eighteenth century, when Methodists made up approximately two percent of the American religious population, to 1850, when they made up more than 34 percent. In this way, Wigger demonstrates how they contributed to a "fundamental reformulation of Christianity in America". According to him, the emergence of Methodism, in the late eighteenth century, was almost as important a step in the development of Protestantism as the Puritan revolution of the seventeenth century.

The story of Methodism's remarkable rise began with the advantage that preachers had social affinity with their listeners. What Methodist preachers lacked in higher education they made up for with an aptness for popular discourse and exhortation, and by fidelity and self-denial. They were particularly fitted for working among the lower classes. Evangelism in America transcended class barriers and empowered common people. Evangelists did not suppress the impulses of popular religion, dreams and visions, ecstasy, unrestrained emotional release, preaching by blacks, by women, by anyone who felt the call. Unlike Calvinism, which emphasized human corruption, divine initiative, and the authority of educated clergymen and inherited ecclesiastical structures, Methodists proclaimed the breathtaking message of individual freedom, autonomy, responsibility, and achievement. This proposition, despite all the difficulties, has been eminently congenial both to American evangelicalism and to American democracy. Thus, the only real distinction between a Methodist preacher and the bulk of his audience was which side of the pulpit each was on. In short, they were a different kind of clergy than had never been seen before in America (Wigger 1998:48-52).

3.1.2.2.2. Popular evangelicals after the Second Awakening

In England John and Charles Wesley began an evangelical revival in reaction to the apathy of the Church of England. John Wesley stressed the doctrine of "free grace" whereby all men could have a personal experience with God. When this movement spread to America,

29

emphasis shifted from the rational self-discipline of the Enlightenment to a religion of experience (Edward 1969:98). The most visible evangelicals, with the broadest popular influence, have been public speakers whose influence rested on their ability to communicate a simple message to a broad audience. Richard Hofstadter's book, *Anti-Intellectualism in American Life,* identified "the evangelical spirit" as one of the prime sources of American anti-intellectualism. According to Hofstadter (1963:48-49), one begins with the hardly contestable proposition that religious faith is not, in the main, propagated by logic or learning. Thus, one must reach the idea that the judgment of Christ and historical evidence is best propagated by men who have been unlearned and ignorant. In the sense that the propagation of faith is the most important task, men who are as "ignorant as babes" have greater strength than men who have devoted themselves to logic and learning.

This phenomenon developed more in the shift from the Great Awakening to the Second Awakening. The Great Awakening was a rallying cry for supernaturalism in the face of Enlightenment naturalism. In the Second Awakening, however, the message shifts from God to man. Whereas in the first Awakening, the emphasis was on what God has done; the Second Awakening focused on what man can and must do. In the Second Awakening, the focus shifts from what God does with humans to what humans do with God. The shift includes a change from theology to sentiment. The goal is not to change the hearers' minds so much as to change their sentiments (Horton 1991:97). Thus, a whole system of techniques and methods emerges in order to assist audiences into doing what they must do in order to achieve salvation.

George Whitefield pioneered the development of these techniques and methods. According to Pals (1990:426), Whitefield had a popular preaching style aimed at emotional response. His success was due to a deeply populist frame of mind. Almost every one of Whitefield's sermons is marked by a fundamentally democratic determination to simplify the essentials of religion in a way that gives them the widest possible mass appeal. In the shift from the Great Awakening to the Second Awakening, evangelical preaching has developed into intuitive individualism. The new revivalism was insisting that a person could know all he needs to know through his own experience and intuition.

3.1.2.2.3. Recent understandings of preaching

Recent understandings of preaching are explained by various words such as "word-event," "existential," "poetic," "narrative," "imaginative," and "creative" (Rose 1997:59). This researcher will add existential and narrative preaching theory to the recent understandings of preaching. The reason is that these words convey the commonly held belief that a sermon should be an experience that transforms the worshipers. These scholars' main interest, such as Davis, Craddock and Lowry, emphasizing the transformation of congregations, is to convey the experience of transparency. According to existential understandings of preaching, whatever else a sermon does, its primary purpose is to facilitate an experience, an event, a meeting, or a happening for the worshipers. The only goal of preaching is to create an event.

Traditional evangelical preaching emphasizes God's responsibility in the sermon becoming an event. The preacher's task is simply to preach the gospel. The dominant focus is on the divine element of the divine-human encounter. The sermon's goal is an event that mediates God and knowledge of God through divine self-revelation. However, narrative homiletics emphasizes more the preacher's responsibility in the sermon becoming an event. The dominant focus shifts to the human side of the encounter. Preaching must facilitate a sermonic event that changes the worshiper's values, worldviews, or reality. Moreover, preaching must change of the worshiper's whole life. In narrative preaching theory, the catalyst for the sermonic event is the active Word of God. This theory, however, explains how the Word affects human existence. The preacher must first experience the Word and then recreate for the congregation what he/she has experienced. Innovative sermon forms is needed to recreate the preacher's wrestling with texts (Rose 1997:60-73).

Craddock who is representative of these understandings of preaching focuses on the changed role of the preacher. According to Craddock (1979:43), the preacher should above all be "a listener to the Word of God", and be a member of the congregation. To him, preachers who are open to God's active Word and to the lives of the congregation do not need to struggle to captivate the audiences. For effective preaching, he (Craddock 1979:30) suggests that

31

preachers must expose themselves to all the dangers of the *speaking* situation. Preachers should not only endeavour to persuade the hearers with their words, but should also be open to their response. Since listening is an essential component in the ministry, the listening preacher should first of all be a listening minister.

The reason why the dialogue between preachers and congregations is important to homileticians emphasizing the existential event is the belief that a sermon should provide solutions for human problems. For these scholars, such as Howe, Achtemeier, Craddock and Lowry, interactive communication means that the preacher hears the congregation's needs, and then answers it. In other words, preaching exists for solving to the human problem. Chartier (1981:45) depicts the necessity of interactive communication between the preacher and the audience as follows:

> Christian preaching is a time for the preacher to listen to the hurts, needs, and joys of the people, as well as a time to proclaim the good news of Jesus Christ. It is a time for the people of God to listen to the interpreted Word of God, as well as a time for them to respond by raising questions and sharing their understanding of the way the Word relates to daily living.

According to Chartier, many people come to church with anxieties, fears, hostilities and prejudices, and want to hear a sermon that relates to their emotional situation. Lowry (1980:21) also agrees with Chartier through advocating that preaching should move from the human problem to the solution: "the sermon always begins with the itch and moves to the scratch from the human predicament to the solution born of the gospel"

However, existential preaching theory, emphasizing that a sermon should be an experience that transforms the worshipers, ought to be criticized because this theory rouses a serious delusion in homiletics. As mentioned above, existential theory has a character, stressing the individual experience of the audience and the solution to the human problem. This emphasis might promote individualism and consumerism. It could be argued that when the form and content of a sermon are decided in a sense of popular satisfaction, preaching becomes secularized. Christians are not only living in the world, but have a responsibility to build up the church in the world. Even though living in the world, they have a responsibility to keep their identity as God's people. However, existential homiletics theory, emphasizing the

32

experience of individuals and the solution to the human problem, can be criticized for promoting a secularized church. This research will critique the three perspectives in this regard viz. the distortion of the doctrine of the priesthood of all believers aggravates individualism, emphasizing the open-ended brings a result of losing prophetic voice, and resolving-oriented preaching promotes consumerism.

3.1.3. Criticism of narrative preaching

3.1.3.1.   The distortion of the doctrine of the priesthood of all believers

According to McGrath (1994:35), Medieval Catholicism recognized a fundamental distinction between the "spiritual estate" (the clergy, whether they were priests, bishops, or popes) and the "temporal estate" (everyone else). This view was actively promoted by supporters of papal political maneuvering. These two estates, or spheres of authority, were quite distinct. Although the spiritual estate could intervene in the affairs of the temporal estate, the latter was not permitted to interfere with the former. Reformation spirituality, however, explicitly recognizes the priesthood and vocation of all Christian believers. They were reclaiming the notion of the laity as the people of God. The core contribution of the Reformation was the recovery of the notion of the laity as the people of God. Luther's doctrine of the priesthood of all believers was central to the reformation thought. While recognizing the need for administration within the church, Luther insists that the difference is purely one of office, not status (McGrath 1999:205-206).

Lucy Rose introduced, in her book, *Sharing the Word*, conversational preaching as her homiletical method. According to Rose (1997:95), in conversational preaching, the sermonic conversation is grounded in solidarity with a shared identity as the believing people of God, a shared priesthood before God and within the community, and shared tasks of discerning and proclaiming God's Word. For Rose (1997:98), preaching's aim is week after week to gather the community of faith around the Word in order to foster and refocus its central conversations. Here preaching is about "mutual edification" and mutual "orientation, clarification, encouragement, discrimination and direction-finding". Furthermore, preaching

33

is about the church building itself up as a priesthood of believers. This understanding of preaching, that it belongs to all the worshipers and that all believers have gifts for mutual edification, is based on the doctrine of the priesthood of all believers.

Craddock (1985:39) also offers the following description of the doctrine of the priesthood of all believers :

> The form and movement of the sermons represent a conscious effort to implement the doctrine of the priesthood of all believers; that is, listeners are given room to accept the responsibility for their own believing and doing. Preaching that unfolds in this way is respectful of listeners and far more pastoral than tossing into biblical and doctrinal efforts a few life-situation illustrations to provide relief.

Campbell (1997:133), however, criticizes Craddock's opinion as follows: "somewhat ironically, Craddock's emphasis on the "priesthood of all believers" confirms the individualism inherent in his method". On the contrary, Craddock (1979:67) insists that his method affirms the priesthood of all believers because it gives each individual hearer the "right" to draw his or her own conclusions. He denies the distance between speaker and hearer, and characterizes the new relationship with the words "democracy," "dialogue," and "listening by the speaker" coupled with "contributing by the hearer". Craddock (1979:20) emphasizes the notion that it is impossible to distinguish between form and content of the sermon. For him, form and content belong together. Effective preaching calls for a method consistent with one's theology because the method is the message. Thus, Craddock insists that preachers do not just have to focus on what is preached but also on how one preaches.

According to Craddock (1979:20), a perfectly good and appropriate sermon, content-wise, on "The Priesthood of All Believers" may in effect be contradicted by the method of presentation. Here the method of presentation does not refer simply to the minister's attitude or character; it refers to the fact that the movement of the shared material may not allow the hearers room to be priests at all in any responsible sense. Craddock (1979:67) emphasizes this notion with the following question which the inductive movement put the doctrine of the priesthood of believers in practice: "Instead of paying lip service to this doctrine once a year on Reformation Sunday, why not incarnate it every Sunday in a method of preaching that

makes it possible for the congregation to experience the awful freedom of that tenet?" Craddock's hope is that sermonic language will intentionally activate meanings within the congregation. He wants preachers to engage the hearer in the pursuit of an issue or an idea so that hearers will think their own thoughts and experience their own feelings in the presence of Christ and in the light of the Holy Spirit (Craddock 1979:157).

However, Craddock's understanding of the priesthood of all believers represents a serious distortion of that doctrine. Campbell (1997:127) argues that Craddock's homiletical thought is based on an individualistic, existentialist, experiential framework. According to Campbell, Craddock's two important books, *As One Without Authority* and *Overhearing the Gospel,* reflect an emphasis on individual experience in the preaching event. To Campbell, however, the privatistic, individualistic, experiential approach of narrative homiletics simply cannot address adequately the communal dimensions of preaching. For Campbell, the point of this doctrine, "priesthood of all believers", is not that each person can serve as his or her own priest, but that every person is a priest to every other person. The doctrine of the priesthood of all believers is actually meant to serve as a corrective to understandings of grace focused on individual 'religious experience. Although seeking to affirm the community of faith through his emphasis on the priesthood of all believers, Craddock inadvertently reveals the fundamental, underlying individualism in his thought.

3.1.3.2. Emphasizing the open-ended and losing prophetic voice

Bloesch (1984:110) laments the American church situation as follows: "What is conspicuous in American church life in particular is the dissipation of doctrinal and apostolic substance. There is a preoccupation with the cultivation of the inner life and holistic salvation, but faithfulness to the apostolic faith, rediscovered and attested anew in the Reformation is dismally lacking." According to him (Bloesch 1984:21-22), the American church is preoccupied with the cultivation of the inner life and holistic salvation, but faithfulness to the apostolic faith, which was rediscovered and attested by the Reformers, is dismally lacking. He observes that the main reason why the American church has lost its apostolic faith is a "latitudinarian spirit." In the pluralistic world, people generally say that the views of others

should be respected because all views are fundamentally the same, though they differ superficially. This relativism became a relative truth. Owing to this relative attitude, Bloesch concludes that the American church has lost the capacity to be prophetic.

This researcher argues that the experiential preaching theory promotes latitudinarian spirit. Most narrative homiletical scholars assert that the sermon is to be open-ended so each individual hearer can experience his or her own feelings and think his or her own thoughts. Craddock is a key representative of a preaching theory that enables participation in an experience through open-endedness. Craddock's method, in short, begins with "common human experience" and moves to an open-ended, experiential point, which forces the individual hearer to decide the meaning of a sermon in his or her existential situation. Cradock (1979:157) asserts that the purpose of an open-ended sermon is to allow individuals the freedom to experience the sermon for themselves, to feel their own feelings and think their own thoughts. According to Craddock (1979:62-93), while the sermon is being preached, preaching should activate meanings in the lives of the congregation and enable them to reflect on their lives in the light of the gospel. Preaching should also encourage the congregation to fill in the sermonic details and arrive at their own conclusions. After the sermon, the congregations should find themselves thinking their own thoughts, dealing with their own situations, and being responsible for their own faith.

However, an open-ended style of preaching has characteristics which it communicates suggestive rather than explicitly, indirectly rather than directly. Therefore, open-ended preaching can easily lose its impact owing to indirect communication. Carl (1983:125) points out the weakness of indirect communication, and then suggests ways to avoid this pitfall. According to him, complicated story systems and homiletical plots can obstruct the communication of the gospel if not handled in a disciplined manner. Without clear logic and theology between various parts of the narrative sermon, the preacher can be shown as meandering in a swamp. Therefore, he proposes that the obvious way to avoid this pitfall is to clearly formulate a sermon theme and carefully construct the sermon along the track laid out by the theme and story line.

The other reason why preachers should proclaim the gospel by communicating directly rather than indirectly is that contemporary churches are still standing in an evangelical situation as a mission field. In his book, *Overhearing the Gospel*, Craddock (1978:24) presupposes that Christianity remains alive. Since the Christian language and tradition are so familiar, preaching has lost its power. There is an illusion of participation in the Christian faith where actually little or none exists. People are immersed in the tradition and language of the faith, but their belief has lost its life force. What is needed is the intimate realization of the significance of what is already known. Contrary to Craddock, Campbell (1997:127) has a different presupposition about the American church state, which he states as follows: "Indeed, were such information lacking, were people not already thoroughly grounded in the Christian tradition, a direct method, which both provides information and enables a direct "I-Thou" encounter, would be essential." If people are not as immersed in the Christian tradition, the whole idea of evoking something that is already within them might become extremely problematic. In the Korean situation, it is more appropriate to draw on Campbell's presupposition than Craddock's because members of the Korean church are less than 25% of the national population. Newbigin (1986:110) has even suggested that modern Western culture must now be understood as a mission field. According to him, the religious wars of seventeenth century were the beginning of the final destruction of Christianity's synthesis of church and society. After the wars, most western people have rebelled against this synthesis. In the present day, western people are products of this resistance. These understandings of the situation of the contemporary church suggest that Craddock's indirect method may not be at all what the church needs right now. Therefore, Campbell's direct method seems suitable for contemporary preachers who are also involved in evangelism.

This researcher thinks that to communicate indirectly through a rhetorical way and to lead what audiences make a result by themselves can be shown as the noninterventional attitude of preacher. This noninterventional attitude means that preachers leave congregations to themselves. This attitude allows congregations the freedom to experience the sermon for themselves. In a positive way, this attitude helps to avoid imperialism and dogmatism of preachers by allowing congregations room to respond. However, in a negative way, no preacher can confirm that after a sermon the congregations will conform to the Bible or to the

intention of the preacher.

3.1.3.3. Resolving-oriented preaching promotes consumerism

I will briefly discuss the claim that sermons should give answers for individuals' problems. Tisdale (1997:62-90) suggests that sermons should be prepared with an awareness of how "people already imagine God and the world" and never to cultivate moral sensitivity. Therefore, she recommends preachers ask exegetical questions not only of a biblical text but of congregations as well. According to Tisdale (1997:99-105), sermon preparation does not begin only with a biblical text but the process is more accurately described as moving from context. Preachers should ask of the text: What would congregations doubt to be true in this text? What connection does this text have with the inner feelings, longings, thoughts, and desires of congregations? Ultimately, Tisdale advocates hearer-oriented-sermons where preachers meet congregants on their ground, rather than requiring congregants to meet the preacher on his or her ground.

Craddock (1985:25-26) also insists that preaching is to proclaim the gospel toward congregations and for congregations. The Bible is the church's book, not the minister's alone, and therefore a proclamation of its affirmations is the church's word to itself and to the world. This is not a suggestion that one is to preach what people want to hear, but rather a declaration that occasionally one should preach what people want to say. Fosdick (1956:97-98) wrote, "We need more sermons that try to face people's real problems with them, meet their difficulties, answer their questions, confirm their noblest faiths and interpret their experiences in sympathetic, wise, and understanding co-operation". According to Fosdick, the place to begin a sermon is with the real problems of the people. That is, a sermon is different from an essay or a lecture. Thus, every sermon should address problems which were puzzling minds, burdening consciences, distracting lives. If a sermon could focus on real human difficulties and help to overcome them, it would not be futile (Fosdick 1956:94).

Lowry (1980) also claims that preaching should resolve human problems. He offers the narrative sermon as an answer to the question: What is the appropriate form of the sermon to

resolve such problems? The narrative sermon, he says, is a sermon which follows the sequential elements of a plot. Lowry (1980:25) proposes the following five phases of the homiletical plot : 1) upsetting the equilibrium, 2) analyzing the discrepancy, 3) disclosing the clue to resolution, 4) experiencing the gospel, and 5) anticipating the consequences. Lowry's defines a plot as the moving suspense of story from disequilibrium to resolution. In other words, the process of narrative is the movement from disequilibrium to resolution. This plot's critical ingredients are the disequilibrium and the resolution with the intervening turn toward resolution. Lowry's terms for the opening disequilibrium include the following words: bind, itch, problem, imbalance, ambiguity, tension, incompleteness, conflict, discrepancy, and trouble. For him, the critical importance is that the conflict be "lived", the ambiguity or problem be "felt", and the trouble be so real that one cannot breathe easily until some solution occurs. Here the congregation must feel the sermonic itch', and the ambiguity must be experienced by the listeners, not just the preacher (Rose 1997:76). Of course, as Greidanus (1988:184) says, preachers can heighten congregational involvement by aiming the sermon at specific needs in the congregation, and by addressing specific questions in the sermon . There seems to be a lot of difference in the quality of the attention accorded when the preacher begins by giving the impression that he/she is going to answer a question which is real and important to congregants.

However, resolving-oriented preaching may promote utilitarianism. Above all, after disestablishment, preachers became interested in popular satisfaction. Especially, the combination of church growth and popular satisfaction has led preachers toward consumerism. According to Willimon (1981:19), modern Americans are attracted to this kind of topical, human-centered and -initiated preaching. Most modern people are, just as Americans, a pragmatic, goal-oriented, problem-solving people. They want a religion which offers some active, immediate result and payoff in the sermon. Therefore, Willimon cautions that utilitarianism is the greatest homiletical danger contemporary Christian faces. Preaching, which falls under the spell of utilitarianism, which seeks some quick, useful, and easy payoff, which uses the sermon for some purpose other than the proclamation of the truth of the gospel, is thereby being abused. Humans are always under the temptation, in the process to interpret the biblical text, to take selves more seriously than the text, to elevate their problems

39

or concerns over whatever concerns the text may be addressing (Willimon 1981:18).

Hauerwas and Willimon (1989:170) refer to these interests of congregations as "wrong reasons." According to them, people come to church for a host of wrong reasons. Most congregants may come to church to get their marriages fixed, or for help in raising chaste, obedient children, or simply to be with a few relatively nice people rather than to be alone. They also know that preachers are able to help them. Preachers can convince parishioners that they are here because God has willed them to be here, despite all their wrong reasons. By finding God's word, preachers can also suggest to congregants the real reason why God calls them to church. If Christianity was still alive and well, then the primary task of the preacher was to help congregations with their aches and pains and to challenge them to use their innate talents and abilities. On the contrary, if Christians live as a colony of resident aliens within a hostile environment, and there is a conspiracy to corrupt or to co-opt them, the preacher is called to help Christians gather the resources they need to be the colony of God's righteous (Hauerwas & Willimon 1989:139).

3.2. The distinction between *kerygma* and *didache* and moralism

During the first half of the eighteenth century pieties protests against religious formalism gathered increasing strength even as the widening search for a "true religion of the heart" broadened and deepened. For the English-speaking world, the result was evangelicalism. The evangelicalism that began in the English-speaking world during the eighteenth century and has blossomed in so many varieties over the centuries since is a more complicated phenomenon than either its adherents or its opponents usually admit. The word "evangelical" has several legitimate senses, all related to the etymological meaning of "good news." For Christians of many types throughout history the word has been used to describe God's redemption of sinners through the work of Christ. The most common use of the word today, however, stems from the revival movements of the eighteenth century and from practitioners of the revival in the nineteenth and twentieth centuries (Noll 2001:9-13).

The British historian David Bebbington (1989:2-17) has identified the key ingredients of

evangelicalism as conversionism (an emphasis on the "new birth" as a life-changing experience of God), biblicism (a reliance on the Bible as ultimate religious authority), activism (a concern for sharing the faith), and crucicentrism (a focus on Christ's redeeming work on the cross, usually pictured as the only way of salvation). The death of Christ on the cross is still at the heart of the evangelical church, although the formal doctrines that once defined the message of atonement receive much less attention today than thirty or sixty or a hundred years ago. In this sense, evangelical preaching is marked by the *kerygma* as the primitive and essential core of the gospel, the Word of God as an active presence in preaching. In evangelical preaching theory, the content of preaching is the *kerygma*, kerygmatic truth, or the gospel's essential kernel, which effects salvation. Dodd provided the foundation on which this evangelical preaching theory builds (Rose 1997:37-40). Dodd's goal was to extract the actual content of the gospel preached or proclaimed by the apostles from the New Testament for modern preachers could proclaim clearly the gospel in relevance with modern people. Thus, he (Dodd 1962:21-23) offered the following six classifications as the content of *kerygma* :

  1) the age of fulfillment has dawned.

  2) this has taken place through the life, death and resurrection of Jesus: the evidence of his Messiahship are recounted, great emphasis being laid on the fulfillment of scriptural prophecy.

  3) by virtue of the resurrection Jesus has been exalted at the right hand of God, as Messianic head of the new Israel.

  4) the Holy Spirit in the Church is the sign of Christ's present power and glory.

  5) the Messianic Age will shortly reach its consummation in the return of Christ.

  6) the Kerygma always closes with an appeal for repentance, the offer of forgiveness and the gift of the Holy Spirit, and with the promise of salvation.

The sharp division within homiletics was caused by the Dodd's distinction between *kerygma* and *didache*. Dodd claimed that the early church distinguished sharply between proclamation in a missionary setting and teaching in an established church. He drew a rather definite line of demarcation between *kerygma* and *didache*. According to (Dodd 1962:7), the New Testament writers made a clear distinction between preaching and teaching. Teaching (*didaskein*) is in a

41

majority of cases ethical instruction. He (Dodd 1951:15) regarded *didache* as a traditional body of ethical teaching given to converts from paganism to Christianity. On the other hand, preaching is the public proclamation of Christianity to the non-Christian world. The preachers went out into the world with this *kerygma*, not with *didache*.

However, this distinction, which seems to be so simple, has led to considerable confusion in homiletical writings. Moreover, Dodd's distinction between proclamation and teaching, between *kerygma* and *didache* has led to tragic results in the pulpit. Some preachers are divided into opposing camps: supporters of dialectical theology opting for the kerygmatic principle and supporters of progressive religious education opting for the opposite pole of personal, moral, and psychological development of Christian individuals (Greidanus 1988:6). Recent writers have challenged Dodd's sharp distinction between proclaiming and teaching in the early church. Although his distinction does help characterize the respective functions of early instruction and early proclamation, it too narrowly conceives of the function of either preaching or teaching in the church. No one can find different messages in New Testament between early Christian teachers and preachers. They all were delivering the gospel with a common purpose of building up the community (Willimon 1981:65).

Although preaching in a mission situation must have had a different emphasis than preaching in an established church, preaching and teaching were never sharply separated by the first Christians. Therefore, preaching and teaching should not be separated today. The church needs to hear the *kerygma* as well as the teaching, and unbelievers need to receive teaching as well as the *kerygma* (Greidanus 1988:7). Obviously, in the church preachers proclaim to faith-seeking-understanding, and are not merely to stay on an evangelical fishing trip, so to speak. Not only do preachers preach to the baptized people who are joined to Jesus Christ by grace, but they also do to all people in the midst of worship that is "through Christ the Lord." Thus, Buttrick (1994:14) describes the purpose of preaching as follows: "In church, we are seeking to form God' s people in faith and service, to deepen their knowledge of God through Christ Jesus, and to encourage their obedience to God's will in Christ Jesus."

Contemporary preachers should remember that the church stands on the mission field. Thus,

the interest of the preacher is not merely focused on believers in the church, but should be extended to people outside of the church. Therefore, Buttrick (1994:47) advices that the church should turn to evangelism for self-preservation. However, there is not enough exertion regarding this in the contemporary church. Most writings on preaching in the previous century have been primarily concerned with preaching biblical texts to the faithful in the church. Almost everything the Reformers wrote on preaching also had to do with speaking from the Bible to congregations of believers, because they had little missionary interest. For overcoming the missionary un-interest, Brueggemann (1997:79) also exposes this fact which the biblical message relates to both insider and outsider. To him, biblical preaching has proceeded on the assumption that the truth of biblical faith pertains to such "outsiders" even as much as "insiders," because the God who stands at the center of the church's narrative imagination is not primarily the lord of the church but the creator and governor of heaven and earth.

To Brueggemann, an object of evangelism is outsiders and jaded insiders. According to him (Brueggemann 1993:48), outsiders are the most obvious constituency for evangelism. Outsiders stand apart from this "community of news," who live by other narrative identities, and who have no "membership" in Israel's narrative world. Insiders as the other constituency for evangelism are those who have grown careless, weary, jaded, and cynical about the faith (Brueggemann 1993:71). Despite the sharp division caused by Dodd's distinction between preaching and teaching, this researcher has suggested that the object of the sermon should be both the insider and the outsider. The reason why preaching should proclaim toward insiders and outsiders is that the Bible contains two kinds of preaching; there is out-church preaching that proclaims good news to the world and there is in-church preaching that shapes the community in faith and hope and love (Buttrick 1994:36). However, these types of preaching toward insiders and outsiders do not classify the content of the sermon in terms of insider or outsider, because both believers and unbelievers need to hear sermons focusing on the good news and on the strengthening of the community in faith, hope and love.

The single most important issue facing homiletics today is probably a conflict between form and content. Resner (1999:81) depicts this situation as the swing of the pendulum. According

to him, the history of homiletical theory on the topic of preacher's personality has been the story of a swing of the pendulum between two dominant frames of reference, namely the rhetorical and the theological. To Resner, "preacher" is a theological category, referring to one who proclaims the gospel of Jesus Christ crucified and risen. "Ethos" is a rhetorical category, referring to the role of a speaker's character in any given rhetorical situation. Both preacher and ethos highlight the fundamental tension that exists between the theological and the rhetorical, and between content and form (Resner 1999:40). In the homiletical situation, the reason why the pendulum between rhetoric and theology is still swinging relates to the cerebral structure. Jensen (1980:123-125) asserts that "we have linear, ratio-modes of perception and we have non-rational and intuitive modes of perception." These different modes of perception are related to the two hemispheres in the brain. The left hemisphere controls "our rational, logical, sequential thought processes," and the right hemisphere controls "our intuitive, holistic, imagistic thought processes." Therefore, the narrative form enables the hearers to be involved more holistically, not merely rationally but also intuitively, not only intellectually but also emotionally. The narrative form of preaching helps the hearers to be involved more holistically, to live *into* the message with their imagination. Hearing the contrast between understanding intellectually and understanding holistically has to do with different modes of perception.

In the swing of the pendulum between rhetoric and the theology, when our preaching is focused on only the individual hearer, it depreciates biblical claims, and devalues the biblical text rooted in covenant and community (cf. Brueggemann (1993:30-31) . In opposition to this, when our preaching stresses only the text, it neglects matters of rhetorical form and communication, and fails to take adequate account of the context of preaching (cf. Long (2005:19-28). Thus, recent rhetorical interest in homiletics has promoted the secular value in the church through the pursuit of popular satisfaction. Contrary to this, evangelical preachers in reaction to secularization, mistakenly made moral instruction the primary focus of their message.

4. Christians as resident aliens and the church as a colony

4.1. The restoration of the sermon as a two-edged sword

Evangelism has been trapped of late between church growth and the psychological personalism of "relationship-with-Jesus" preaching (Buttrick 1994:50). In a church-management model, the congregation's needs, its pluralism, its incipient faith can reduce preaching to a "positive thinking" (Buttrick 1994:46). By the same token, in a church-therapy model, it is preaching that considers sin as psychological dysfunction and salvation as inward good feeling (Buttrick 1994:12). People are looking for a church, which is supportive, and for a place where they can feel good about themselves. If a preacher is competing for souls in a religious marketplace, then preaching could be taken over by a notion of congregational preference. If congregations want therapy, preachers would preach therapy. If congregations want to hear a sermon promoting self-esteem, preachers would preach about a positive perspective on life. Consequently, preaching is no longer regarded a strong Word of God as double-edged sword (Heb. 4:12). Instead, preaching merely serves the needs of the church through the voice of a helper (Buttrick 1994:45-46).

Hauerwas and Willimon (1989:169-170) advise preachers to lose their vitality and authority within religious marketplace as following: "For pastors to speak the truth boldly, they must be freed from fear of their congregations." Moreover, they state: "pastoral fear can be overcome because the people Jesus calls to be the church, for all their infidelity, are still capable of hearing the truth." If a preacher does not overcome fear of the people, he/she can never be a happy.

Now we can ask the following questions: How can preaching once more be a two-edged sword? What can be the message for both insider and outsider? How can the pulpit speak words from the mouth of the risen Christ? Buttrick (1994:49) answers these questions as follows: "Once more let us announce the coming of God's new order." To him, God's new order could overcome the nostalgic triumphalism that seems to be rife in American churches.

45

This researcher agrees with Brueggemann when he (Brueggemann 1986:16) states: "Pastoral vitality is related to a concrete sense of what God is doing in the world. If one has not made a bold decision about that, then one must keep juggling and vacillating".

As we have seen above, this research has defined the object of preaching to be both the insider and the outsider. The reason why this researcher tries to highlight the object of preaching is not for dividing the content of sermon. Even though Dodd's division the content of sermon caused preachers to divide into opposing sides, an intention of this research is to find a unified message through this distinction. This unified message comes out from the same nature of both insiders and outsiders. It is that they are living in the world as pilgrims, going on spiritual pilgrimage. In other words, their home is not this world, but the kingdom of God. Here the good news is of God's coming new order that disrupts our social stability but promises redemption. Come, come be part of a new humanity transforming God's world; that's the heart of Christian evangelism—not the church, but the kingdom (Buttrick 1994:50).

All people desire a peaceful world in which there is no grief, pain, violence, war, racism, or sexism, and a world in which God's law is written on the hearts of people and love abounds. This world what Jesus called God's kingdom is the world which all Christians desire to inhabit. The Bible depicts that there will be neither harm nor destruction in God's kingdom (Isa. 11:9); there will be no more death or mourning or crying or pain (Rev. 21:4). This world comes with God's new order, and the old order has passed away. If preachers pay special attention to God's new order, they will comprehend the fallibilities of our land and our churches (Buttrick 1994:49).

Preachers stand on the pulpit to deliver the good news to congregations. The good news, which preachers proclaim, gives hope to congregations and stirs up a wish not related to this world, but to God's kingdom. The gospel does not offer solutions to personal problems, but to the real substance of the problems of humans. Lischer (1992:88) has affirmed an understanding of preaching as follows, arguing for a turn from the image of event to the image of journey :

As attractive as the event is as a metaphor for God's action in the sermon, it does

not deliver the moral and theological formation necessary for God's people in the world. The alternative image of journey or pilgrimage suggests that the sermon does not merely strike the conscience or create an existential experience, but that preaching, as opposed to individual sermons, forms a community of faith over time.

The real substance of the problem, which Christians have faced, is that this world is not their home. Christians live in the world as "resident aliens." It means to become from outsider into insider that the change of owns identity as a pilgrim. Therefore, if preachers want to give hope to congregations, it should be from an eschatological point of view. Hence, in the next section, the researcher will highlight the Christians' identities as "resident aliens," and their assembling as a colony. In chapter 5, this research will suggest eschatological hope for Christians living in the world as resident aliens.

4.2. Christians as resident aliens

In Deut. 6:21:23 we read the following about Israel as a people. "We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand. Before our eyes the Lord sent miraculous signs and wonders-great and terrible-upon Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers." Through repeatedly retelling this story, Israel comprehends itself as a people going on a journey. As exiles, the Israelites were knew what it meant to live as strangers and aliens in a strange land. In the early Church, Christians had already learned how important it was for "resident aliens" to assemble together, to tell the story, to sing Zion's songs in a strange land (Hauerwas & Willimon 1989:12).

By the second century AD, the concept of "resident alien" had become central to the self-understanding of Christians. Later the concept of resident alien was essential to monastic and Anabaptist movements alike, to Augustine and Zinzendorf, and, in our own time, to Dietrich Bonhoeffer no less than to Jim Wallis or Stanley Hauerwas (Dunning 2009:109). This researcher also argues that the church exists today in a society of unbelievers, in which Christians live as "resident aliens". Regarding this viewpoint, Brueggemann (1997:41)

47

maintains that the preacher today speaks to a company of exiles. According to him, the metaphor of exile does not mean that exiles will be all weak, powerless and inept. Nor does it mean that they are intellectually inferior. This metaphor means simply that such people are at work seeking to maintain an alternative identity, an alternative vision of the world, and an alternative vocation in a societal context. Therefore, when the preacher speaks to parishioners – as a company of exiles – in our present social context, he/she should keep remember this notion. Because of the church is the colony that gives us resident aliens the interpretive skills whereby we know honestly how to name what is happening and what to do about it (Hauerwas & Willimon 1989:49). This colony of resident aliens has a communal, covenantal, and alternative identity.

4.2.1. The biblical background of the concept of resident aliens

Dunning (2005:179) insists as follows: the early Christians appeal to language of sojourning, foreignness and alien status as a means of self-designation. The Bible and several early Christian texts are replete with alien rhetoric. The Bible describes Christians as aliens and strangers in the world (1 Pet. 2:11), but they are resident aliens dwelling for a moment in a foreign land while they hold their citizenship elsewhere (Phil. 3:20). On this earth they are strangers, sojourners, and pilgrims (Heb. 11:13; I Peter 2:11). They desire a new land, that is, a heavenly one. Jesus said, "I am going there to prepare a place for you (John. 14:2)." Therefore, God is not ashamed to be called their God, for he has prepared for them a city (Heb. 11:16). These pilgrims think themselves the citizens of the heavenly kingdom, even though they are still on earth. Christians, as resident aliens, believe that their inheritance awaits them. Their heavenly mansions are being prepared (Hendriksen 1962:183).

The citizens of God's kingdom, resisting all sinful pleasures, eagerly desire to welcome their Saviour, the Lord Jesus Christ. They await his manifestation in glory (Col. 3:4). It is a waiting in faith (Gal. 5:5). According to Lane (1988:161), the declaration of Hebrews is that Christians have a City (Heb. 11:16). The future is certain. That perspective calls for an understanding of Christian life as commitment to pilgrimage. The goal of pilgrimage is the kingdom of God. Hebrews depicts Christians who live by faith as sojourners who are on a

journey to a better country, to the city God has prepared for them (Heb. 11:13-16). Christians live in their own homelands, but as resident aliens. They participate in all things as citizens, but endure all things as strangers. Every foreign country *(xene)* is their homeland but every homeland is a foreign country. Christians spend time on earth, but they have their citizenship in heaven (Dunning 2009:65-68). There is a place of "true citizenship" for Christians in Heaven. Christians' insider status is recognized and assured by Heaven. Hebrews partially clarify the eschatological details of how they may gain entrance to this heavenly abode (Dunning 2009:54).

4.2.2. Martyrdom and Christian identity as resident alien

The early Christian identity made martyrdom possible. The early Christians thought themselves as *hagioi,* as people who were holy or sacred. They referred to their groups as *ekklesiai,* as civic assemblies in which they met. Moreover, they depicted themselves as *paroikoi* or *paroikountes,* "resident aliens" or "settled migrants" (Williams 2005:33). The early Christians used linguistic complex to tell about whom they were and what it meant for them to be Christian. Greek words such as *paroikos,* "resident alien," *xenos,* "stranger-for-eigner," *parepidemos,* "sojourner" and *politeia,* "citizenship" are used for describing themselves. (Dunning 2009:1). According to Dunning (2009:7), The notion of Christians as "resident aliens" can be found in f five early Christian texts: 1 Peter, Hebrews, the *Epistle to Diognetus,* the *Shepherd of Hernias, Similitudes,* and the *Apocryphon of James.* Thus, he claims that the concept of "resident alien" as deployed by early Christians was a particularly potent cultural resource. In other words, the early Christians considered themselves holy. Their corporate identity could be compared to a sanctuary, and they were members of a heavenly nation where their actual roots and loyalties were.

Besides the New Testament, the most distinctive genre of Christian writing is the narrative of martyrdom. The image of martyr shows the identity of the church and forms an integral part of the tradition of the church. The relating of the stories of the martyrs in this early literature is an essential part of the Church's self-identification. Martyrdom was an important part of the definition of the vocabulary of being an *ekklesia* of aliens, the citizens' assembly of the

non-citizens, a people whose political legitimacy and loyalty lay outside the imperial system (Williams 2005:36). Williams (2005:35) introduces Polycarp as an example of a martyr. Polycarp, Bishop of Smyrna, urged to forswear Christ, replies, 'I have served him for eighty-six years and he has done me no wrong. How shall I abandon my king who has saved me?' Polycarp was recognizing that he was citizen in the kingdom of God. Therefore, he chose to be a martyr because he knew that the legal which he had to be ordered is not from the imperial, but from God. To early Christians, when a person becomes a Christian it means that he/she is to think of the own self as a strangers and pilgrim on the earth (1 Peter. 2:11), residing here temporarily.

4.2.3. Christian's life as a pilgrim's process

Bunyan wrote *The Pilgrim's Progress* in two parts, the first of which was published in London in 1678 and the second in 1684. *The Pilgrim's Progress* is arguably one of the most widely known allegories ever written, and has been extensively translated. The metaphor of the journey to God's kingdom characterizes men and women of committed faith as pilgrims, and the Christian life as a commitment to pilgrimage. To Christians, this pilgrimage is a lifelong journey of asking questions and seeking answers, of learning how to see more clearly and to listen more carefully, of changing and being changed, and, ultimately, of pursuing God and learning how to better walk with God each step along the way (Geoffrion 2009:1). A Christian's entire life can be seen as a long journey in which he/she is concurrently at home in relationship to God through faith in Christ and incessantly heading toward our his/her home (Geoffrion 2009:20).

The end of this journey can be symbolized by the resting place in the land of Canaan, and believers are viewed both as already in the process of entering it and, like the wilderness generation, as still needing to make every effort to enter it (Lincoln 2006:103). This journey towards the consummation of salvation is in the midst of trials, marginalization, suffering and death. Therefore, Christians need endurance and patience during the journey. Endurance and patience are not passive qualities, but are instead closely associated with the notion of persevering. A Christian's life in midst of the journey means the active striving to remain true

to the initial confession in the face of considerable obstacles and over the long haul between the giving of the divine promise and its fulfillment (Lincoln 2006:102).

Many stories of men and women of faith who were called to embark upon a holy journey or who were given a special assignment that called for pursuing a God-inspired vision are described in the Bible. Often, they encountered many difficulties, temptations, and sometimes great pain and suffering during the journey. On this journey, to handle these experiences was as important as obeying God's call to go (Geoffrion 2009:35). When Jesus was on the earth, he was also not free from the struggle which characterizes Christian life in a hostile society. Jesus experienced disgrace and violent opposition. Thus, the contest in which Jesus engaged is linked with the contest in which the community of faith is engaged. Hence, what the preacher has to emphasize is Jesus' attitude in the experience of suffering, shame, and disgrace (Lane 1988:158). In the New Testament, Jesus stands out as one who lived his whole life serving God's purposes. His experiences show us to expect many difficulties on our own journey, and his example teaches us how to handle difficulties, temptations, pain and suffering (Geoffrion 2009:36).

Christians have also experienced hostility, abuse, and suffering because they have openly identified themselves with Christ. In fact, their sufferings were an indispensable element in preparing them for a life of committed pilgrimage. From this viewpoint , Willimon (1981:97) maintains that the sermon is a contemporaneous reminder that Christians still live between the times, stretched between the now of life in this world and the not-yet of God's complete redemption of the world. Jesus took the decisive victory, but many battles remain in the Christian's life.

4.3. The church helps to sustain pilgrims; to keep them steadfast

Being a Christian does not mean merely that one should help other people. It is correct that Christians are called to help each other in the name of Jesus, but there is a misapprehension. In fact, we are *not* called to help people. We are called to follow Jesus, and we learn who we are and how we are to help and be helped through Jesus (Hauerwas & Willimon 1989:121).

Grenz (1993:42) introduces two broad directions of aspiration within the context of the spiritual pilgrimage. According to him, the New Testament articulates both a call for a holy detachment from the world and an admonition for dedicated involvement in the world. In the other words, on the one hand, spiritual pilgrimage is inward and meditative. Thus, it requires a denial of the self, a mystical union with Christ, and an ascetic approach to life. Christians are challenged to walk the narrow road to the kingdom. On the other hand, spiritual pilgrimage is outward and active. It requires compassion, mercy and a zealous desire for justice, guided by a vision of what the world could be like. All believers are commanded to live in the world and serve others.

As mentioned above, it is recognized that a Christian's life is a spiritual pilgrimage. This journey requires not only an end or a goal, but also the ability to continue on the journey. This researcher would like to use the word constancy to describe this ability. Pilgrims learn how to trust each other when they face difficult situations in the midst of the vicissitudes on the journey (Hauerwas & Willimon 1989:64). The church exists as an adventurous colony in a society of unbelievers. This colony is a beachhead, an outpost, an island of Christian culture within a secular world. This colony is a place where the values of home are reiterated and passed on to the young, a place where the distinctive language and life-style of the "resident aliens" are lovingly nurtured and reinforced (Dunning 2009:2). It could be argued that the concept of the church as a colony and Christians as "resident aliens" captures the nature of Christianity, at any time and in any situation.

From this point of view, the church has three characteristics. It was already mentioned that Christians living in this world are on a pilgrimage. For these pilgrims, firstly, the church has a covenantal characteristic. All believers constituting the church are called from God, and will take the promised land. Secondly, the church is a faithful community. In this community, a Christian meets other Christians who are following Jesus. The person realizes the meaning of being a Christian through this meeting. Lastly, the church is God's alternative community against the secular world. God wants Christians to live by His Word, thought and method, and not by the precepts of a secular society. The task of the church is to escape from enculturation and to recover the prophetic ministry. Furthermore, the church should show

something that is an alternative to what the world offers.

4.3.1. The church as a covenant people of God

4.3.1.1. *Ekklesia* as an assembling for a covenanted people of God

The Bible provides Christians an alternative identity, an alternative way of understanding themselves, an alternative way of relating to the world. It offers a radical challenge for Christians' identity, and invites us to join in and to participate in the ongoing pilgrimage of Christians. The Bible guarantees that the lives of Christians are secure by the covenanting God who is likewise on a pilgrimage in history (Brueggemann 1978:23). In this sense, Brueggemann (1978:62) insists that a central theme of the Bible is the covenant. This covenantal theme emerges as a central idea in the Bible because God revealed himself as a covenant-making, covenant-keeping God. This covenantal concept show us who God is, how God meets Israel and relates to the church, how God relates to his creation as a faithful covenant-keeper, and how he defines our world for us as a process of covenant-making and covenant-keeping .

The covenant concept has a biblical pedigree. At the heart of the covenant as a scriptural concept lies a fundamental pattern. According to Hanson (1986:469), this pattern can be described as the divine initiative and human response, underlying the community building of God's people in every age. He adds that this pattern comes to expression in the recurrent biblical formulation of covenant: I shall be your God, and you shall be my people. The Bible uses many metaphors to describe this relation. Israel is God's son, his spouse, his vine, his flock. The church is also depicted Christ's flock, branches of the true vine, his bride, his body, his temple, the dwelling of the Holy Spirit, the house of God in the New Testament. Thus, the church is the people of God, the assembly and body of Christ, and the fellowship of the Holy Spirit. Each of these views of the church has been favoured in one of the major ecclesiastical heritages (Clowney 1995:28-30).

Covenant ecclesiology returns our thoughts back to the concept of *ekklesia.* The term *ekklesia*

53

is the Greek old Testament translation of the Hebrew word *qahal*, and it describes an assembly (Clowney 1995:30). When someone enters into a covenant with God, he/she also enters into a covenant with *his people*. There is no solitary covenant with the Lord. A covenant is always concluded *in a community* of people who have made similiar commitments and received the same promises from God. To be "in Christ" means to be in the community of his covenant (Brueggemann 1978:123).

The covenantal concept means that ultimately the essence of the church lies with its people. However, the *ekklesia* is no ordinary collection of people. Rather, since the church has been called out of the secular world by the proclamation of the gospel to stand in a covenant, it is constituted by people with a special consciousness. In other words, *ekklesia* is the meeting in Christ of men and women reconciled. Given that all participants in this covenant confess allegiance to Christ, the community is conscious of its standing as a body under his lordship. Therefore, *ekklesia* is a community in a covenant with God through Christ (Grenz 1993:179). Clowney (1995:31) offers an apt description of Christians' assembling as *ekklesia* on earth :

> To worship in that assemble is to gather in God's ekklesia. We assemble here on earth (Heb. 10:25) because we assemble there, where Jesus is. Christians share in the inheritance of the saints in light (Col. 1:12): their life is already in heaven with Christ (Col. 3:1-4). Christ is the head of his body as a heavenly assembly (Col. 1:18; cf. Eph 1:3; 2:5-6; Phil. 3:19-20; Gal. 4:25-26). When the Corinthian Christians come together in assembly (1 Cor. 11:18; 14:26, 28), they join with 'all those everywhere who call on the name of our Lord Jesus Christ' (1 Cor. 1:2).

4.3.1.2. The covenant as the glue connecting ancient Israel and Christians today

In the Old Testament, prophets renew God's claim on his people, and predict both renovation and revitalization. Their God promises to bring them back from the barren land, to restore His people to their homeland, and make them a witness to the nations. For keeping his promises, God himself must come: he will circumcise their hearts and renew his covenant. They will become his people indeed, and he will become their God. Then Jesus Christ incarnates, not only as the promised Messiah, the anointed Son of David, but also as Immanuel, God with us (Mt. 1:23). The people of God become his, heirs of his kingdom. After his resurrection, Jesus

54

commands his disciples to wait in Jerusalem until they receive from the Father the gift of the promised Spirit. The emergence of the Holy Spirit to fill the assembled disciples at the Pentecost establishes the church of the New Covenant (Clowney 1995:29-30).

Here, some significant questions must be posed to theologians. How does the church of Christ relate to the Old Testament people of God? Is the church the fulfillment of Old Testament prophecies, or is it a parenthesis in God's prophetic scheme? How should we understand the dramatic changes from the Old Testament to the New Testament? The views of Clowney and Greidanus may help us answer these questions.

According to Clowney (1995:42), the Gospels and the whole New Testament give clear answers to preachers. The dramatic changes from the Old Testament to the New Testament are brought about by the coming of Jesus Christ. To Clowney, the heart of the Old Testament message was that God will effectuate his promised deliverance and renewal. The core message of the Gospel is that the Lord himself came. Jesus came as Lord and as Servant to collect his remnant flock and to make them the inheritors of the promised kingdom. In the New Testament, Jesus was called as the Servant who announced the great feast predicted in the prophets. He was also called as the Lord who summoned sinners. Certainly, Christ himself fulfills God's promises. This is the core of all apostolic preaching. Jesus is one with the Father; and the church consists of Jesus' chosen people, who are also God's chosen people. Thus the church is addressed in language that describes Israel, and it is also called the true Israel of God (Clowney 1995:37). The Bible depicts the continuation between Israel in Old Testament and Christians today as follows: "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise (Gal. 3:29)."

Greidanus (1988:171-173) points out that the continuity between God's people in the past and God's people today springs from an analogy of the covenant between God and God's people in the past and present. God's Word addressed to Israel is meaningful for the church today because the recipients are people of the same covenant of grace. The same God created and redeemed present-day Christians who are, sharing the same faith, living in the same hope, seeking to demonstrate the same love as their biblical predecessors. Because of this common

denominator of the covenant people, a preacher can draw analogies between the recipients of God's word in the past and congregations today and thus discover the relevance of the Bible for the contemporary church.

Paul writes to the Ephesians about the continuity of the covenant between God's people in the past and God's people today as follows: "Remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ (Eph. 2:12-13)." The Bible describes the church as God's people and as God's nation and holy priesthood (1 Pet 2:9). Just as Israel had been chosen to be the people of God, so now the church has been chosen to be the people of God. However, there is one important difference. Being part of God's nation is no longer based on membership within a specific ethnic group, or the physical descendants of Abraham. Jesus calls people from the entire world; hence, the church is an international fellowship comprising persons "from every tribe and language and people and nation (Grenz 1993:171).

Based on the views Greidanus and Clowney, we can conclude as follows: Faith in Jesus Christ makes Christians today part of the covenant people of God just like ancient Israel. The analogy of the covenant between God and His people throughout the ages unites them. the ancient Israelites and contemporary Christians are one covenant people through Christ. Therefore, the God of the Israelites is the God of the Church; their ancestors are the Christians' ancestors, their history is the Church's history, and their hope is the Christians' hope.

In this sense, Hanson (1986:537) depicts the Bible as the Christians' autobiography. According to him, The Bible is still central to the faith and life of the contemporary believing community because contemporary Christians see themselves as an extension of the biblical community of faith. Christians clarify who they are, where they have come from, where they are going, and to whom they belong by tracing their birth, maturity amid crisis and struggle, rebirth, and pilgrimage of the biblical community of faith. Therefore, the message which told

the ancient Israelites about God's dealings with their fathers may be heard by the Church today as God's dealings with its fathers (Greidanus 1988:172). If preachers recognize the unity of God's people throughout the ages, they legitimately seek to "identify what today's hearers share with the authors' original hearers so that the text confronts them both. When this happens, the event of the text repeats itself" (Keck (1978:116).

4.3.1.3. The Eucharist as the new covenant message

Grenz (1993:161) contends that one of the rites of the community which is related to the biblical proclamation is the Lord's Supper. This sacrament re-enact the story of redemption—both as Christians memorialize the events of Jesus' passion and resurrection and as Christians bear testimony to the experience of a union with Christ shared by the entire community. In other words, the Eucharist is a foretaste of the banquet in the Kingdom. For this reason, Willimon (1981:96-97) depicts the Eucharist as an eschatological and ecstatic experience. According to him, the Lord's Supper is a place where Christians' eyes are opened so that they can see sinners at the gospel feast. They might welcome these strangers as their brothers and sisters. The Eucharist is a place where barriers of race, class and gender, which distort and corrupt human relations, are broken down. Here the world is known as an realm that is disobedient to God, and Christians see the character of the world in a truthful light (Campbell 1997:229-230). Therefore, preaching should remind Christians that they are brothers and sisters in Christ, and they are redeemed.

In the Eucharist, Christians experience the presence of the risen Christ, and they glimpse the new heaven and new earth. Therefore, it is appropriate that Willimon (1981:97) highlights the relationship between the sermon and the Lord's Supper as follows: on the one hand, without a decent, cold dose of the preached Word, the Eucharist can become a detached fantasy trip which is more an attempt at magic than a Christian sacrament. On the other hand, sermons without the Eucharist threaten to overwhelm the congregation by enumerating human failures without celebrating God's victory. For a covenant people, the place of the Eucharist should become a place where Christians become aware of the law of God's kingdom and simultaneously look forward to the Promised Land.

4.3.2. The church as a community of believers

The church is where the good news of liberation is preached, where the Spirit is present to empower us, where a community committed to the new life of mutuality is gathered together and nurtured, and where the community is spreading this vision and struggle to others (Ruether 1983:213).

Essentially, the Bible describes the church as a communion of believers rather than just a collection of saved individuals (Heb. 8:8-10; 1 Pet. 2:9-10; Rev. 5:9-10). In the Bible, the church community is described as the people called by God. This means that to be a Christian is not just that one confesses one's individual faith in God in Christ, but that one is in relation to other believers, in community. Christianity and community belong together; they are inseparable (Henderson 1998:110). God call his people out of isolation into community (Henderson 1998:93). Hence, the kingdom of God is characterized by community. The new society of reconciliation is created through the Crucifixion. People belonging to this community have entered into a covenant with the God of history, and finally lived out their covenantal life through worship of the God revealed in Christ, through mutual care and through mission in and for the world. Thus, the identity of Christians is anchored in the communal life in the church. By avoiding each other, the identity of Christians shrinks rather than grows. So an important gift the church gives us is a rich range of options, commitments, and duties (Hauerwas & Willimon 1989:65).

4.3.2.1. Faith community as a place for speaking Jesus and doing as him

According to Campbell (1997:96), the distinctive characteristic of the church is a community whose piety and worship is centered around the unsubstitutable person, Jesus of Nazareth, the Christ. Christianity does not promote the idea that people should be in a community because life is better lived together than living alone. Rather it purports that life is better lived in the church because the church is just and true. The church is the only community formed around the truth, which is Jesus Christ, who is the way, the truth, and the life (John. 14:6). Only on

58

the basis of Jesus' story, which reveals to us who we are and what has happened in the world, is it possible to build true community (Hauerwas & Willimon 1989:77).

A community has a history. The past orientation of a community allows us to speak of a community of memory. In order not to forget its past, a community should retell its story, its constitutive narrative. In so doing, it offers examples of persons who have embodied and exemplified the meaning of the community. In addition, a community tells stories of shared suffering and even of past evils. These stories of collective history and exemplary individuals are an important part of the tradition that is so central to a community of memory (Bellah, Madsen et al. 1996:153). In this sense, Brueggemann (2001:xvi), in his book, *The Prophetic Imagination*, depicts the church as a community of memory. According to him, the church has a long and available memory. This memory sinks the present generation deep into an identifiable past by song and story. This community, in particular, has an effective mode of discourse that is cherished from generation to generation. This effective mode of discourse is distinctive and richly coded in ways that only insiders can know.

These symbols are not general and universal but rather close to the primal dimension of every memory of this community. These symbols must be those that have been known concretely in this particular history. According to Brueggemann (2001:64) , preachers as prophets have two tasks in offering symbols. One is to mine the memory of this people and educate them to use the tools of hope. The other is to recognize how words, speech, language, and phrases shape consciousness and define reality. The church will have power to act or believe when it recovers its traditions of faith and permits tradition to be the primal way out of enculturation. This does not imply a cry for traditionalism but rather a call to the church to re-appropriate its memory in its full power and authenticity (Brueggemann 2001:2).

In that case, what is the core of the church's memory? For Campbell (Campbell 1997:216-217), there are actions of Jesus Christ in the midst of this memory, and faithful preaching is a performance of the story of Jesus.

> Faithful preaching thus enacts on behalf of the entire church an interpretive performance of the story of Jesus. In the practice of preaching, the preacher enacts the way of Jesus in the world — the way of nonviolent engagement with the powers.

> Apart from all words spoken, the practice itself proclaims that the church does not resort to violence in the name of truth, but rather witnesses. At the very point at which the church seeks to speak truth, the church also enacts its refusal to coerce belief.

For Campbell (1997:217), telling the story means living it. In other words, telling the story of Jesus is to live as Jesus did. Preaching as a performance of the story of Jesus helps congregations to follow Jesus' identity. While Christians are on the spiritual journey, they will be trained to distinguish good from evil. Their lives will be characterized not only by faith or faithfulness and hope, but also by love and good deeds.

Grenz (1993:172) also supports Campbell's assertion with the following words:

> The New Testament also speaks of the church as the body of Christ (Eph. 1:22-23; 1 Cor. 12:27), of which he is the head (Col. 1:18). The background of this picture is not found so much in the Old Testament as in human anatomy. Both the relationship of the physical body to its head and the organic unity present in the human body signify what is to be true of the church. As Christ's body, the church exists solely to do his will. It is to follow the dictates of the Lord and thereby be the vehicle of carrying out his will. In this way, the church is the presence of Christ in the world. And like the human body, the church is a unity made up of diversity (1 Cor. 12:1-31). Not all have the same function, but all have the same goal; all members are to be concerned for all others and use their gifts in service to the whole.

4.3.2.2. Faith community as a place for discipline

For Campbell (1997:231), the key to being a Christian is neither a set of cognitive propositional truths nor an individual religious experience. Rather, the key is the language and practices of the Christian community, which are understood as a set of skills to be learned. To be a Christian means the acquisition of particular skills, which are behavioural and dispositional as well as linguistic and conceptual. Therefore, preachers should offer a model of how Christians use Christian language, and preaching should play a role in nurturing believers in the use of that language. Preaching becomes a means through which the Christian community enters more deeply into its own distinctive speech. Moreover, preaching seeks to recreate an effective mode of discourse and put the community in the middle of effective discourse training the hearers in the use of the language by showing them how to use it. Thus,

preaching becomes a communal action that Christians perform by using their language correctly (Campbell 1997:233-234).

Christians are called to be disciples. Although Jesus accomplished salvific act "once and for all," the church is now called to embody "at a distance" this pattern in its life in and for the world. Just as Jesus' identity was centred in a moral action, so now the clue of a relationship between the faith community and Jesus is found in moral obedience patterned by Jesus. Concerning this, Hauerwas and Willimon (Hauerwas & Willimon 1989:97) say that learning to be moral is much like learning to speak a language. When people teach someone a language, they do not teach firstly the rules of grammar. The way most people learn to speak a language is by listening to others speak and then imitating them. Most of the time people think that morality is a matter of rules to be learned. They seem to believe that someone can act morally after he/she has learned all the right rules. If someone hears moral teachings, does he/she live morally? No. The ways people learn to speak are to be initiated into a community of language, and to observe and imitate elders in the community.

Therefore, Hauerwas and Willimon (1989:97) remark as follows:

> The rules of grammar come later, if at all, as a way of enabling you to nourish and sustain the art of speaking well. Ethics, as an academic discipline, is simply the task of assembling reminders that enable us to remember how to speak and to live the language of the gospel. Ethics can never take the place of community any more than rules of grammar can replace the act of speaking the language. Ethics is always a secondary enterprise and is parasitic to the way people live together in a community.

The best way the church can do this is to meet those who are significant examples of Christian living.

4.3.2.3. Faith community as a meeting place for nurturing each other

The church is a place where Christians meet each other. Christians' belief has grown through the meeting with other Christians living marvelously to follow Jesus did. The church is the place to make this meeting possible. Grenz (1993:154) offers a helpful starting point for defining a community. According to him, a community is a group of people who are socially

interdependent, who participate together in discussion and decision making, and who share certain practices. In a Christian community, individuals are not independent, but interdependent. They nurture each other by both admonition and forgiveness. The practice of admonishing and forgiving in a faith community is an essential part of the training to do what Jesus did (Campbell 1997:248).

Especially, the covenantal church has a mutual characteristic to walk together as the people of God. Owing to this mutual covenant, each member feels a responsibility to nurture the confession of Christ in all others through edification, encouragement and assistance. The members' mutual confession of Christ means that they are aware of their special standing in fellowship with each other. Their shared commitment to be Christ's disciples brings about a commitment to each other. In short, because the church is a community of believers in covenant with God and with each other, the main interests of the church is not only about any person, but all the members (Grenz 1993:179). The Christian community is, therefore, most interested in walking the way of Jesus Christ with those whom He calls to follow him. It is about disciplining our wants and needs in congruence with a true story, which gives us the resources to lead truthful lives (Hauerwas & Willimon 1989:78).

This study already mentioned in Chapter 3, that a distortion of the doctrine of the priesthood of all believers might promote individualism in preaching. Contrary to this, preaching based on the right understanding of this doctrine helps to build up the faith community. The core of the right understanding of this doctrine is that all believers have gifts for mutual edification, encouragement and assistance. To practice the proper admonition through these gifts requires all believers to have the courage to allow oneself to be corrected. Lohfink (1985:106) depicts mutual edification in the church as follows:

> Proper admonition requires much of the one who admonishes, for instance, the courage to allow *oneself* to be corrected on another occasion, and the knowledge that in a truly fraternal community conflicts absolutely must be resolved, not suppressed or artificially concealed. The courage to admonish others fraternally and the humility to let oneself be corrected are among the most certain signs of the presence of authentic community and of consciousness of community.

It is important to note that these discipline and nurture require not one meeting, but an ongoing conversation to affirm and claim the distinctive identity which defines the community (Brueggemann 1993:94). As a result, the transformation of believers' lives occurs within a process of a Christians' lifelong journey on earth. Brueggemann (1993:24) asserts that "the purpose of preaching and of worship is transformation." However, this transformation is not grand and sweeping, but slow work, like teasing out transformations in therapy (Brueggemann 1993:90). The process of transformation is complex and usually hidden. Campbell (1997:239) is of the view that the lives of Christians is transformed over time as they learn the language and participate in the practices of the Christian community. However, transformative events, which are the core of existential preaching theories, do not happen very often. In this sense, the crucial role of preaching is not an offer of cognitive and propositional information, and affective experiential events for individual hearers. Rather, the crucial role of preaching is the use of a community's peculiar speech so that the community may learn to use its language correctly. The focus of preaching is on learning a language, which is a long, slow process of use and growth (Campbell 1997:237).

Brueggemann (1993:24-25) emphasizes this larger temporal framework of transformation as follows:

> People in fact change by the offer of new models, images, and pictures of how the pieces of life fit together—models, images, and pictures that characteristically have the particularity of narrative to carry them. Transformation is the slow, steady process of inviting each other into a counterstory about God, world, neighbor, and self. This slow, steady process has as counterpoint the subversive process of unlearning and disengaging from a story we find no longer to be credible or adequate.

As Brueggemann (1993:46) asserts, the church is a modest gathering of believers who wants to be under the rule of the new governance of God. There must be such a gathering, such a meeting, and such a community, because the new governance is inherently against autonomy, isolation, and individualism. The church grows because more and more people change allegiance, switch worlds, accept the new governance and agree to the unending and difficult task of appropriating the Jesus' story in practical ways.

4.3.2.4. Faith community as a centre for interpreting Scripture

The fact that preaching makes use of the Bible does not entail that the congregation must blindly accept whatever the preacher says. In 1 These. 5:20-21, Paul reminds Christians that they should test the sermon even if it is the prophet's words: "Do not despise prophesying, but test everything." A preacher may claim that his/her sermon is speaking the word of God, but that claim does not necessarily make it so. The office of the preacher does not automatically transform the preacher's words into the word of God. As regards this, Greidanus (1970:160) introduces Spier's recognition of preaching as follows: "Preaching is the word of God only in so far as the ambassador does not deviate from his Sender; the sermon requires unconditional submission only in so far as it correctly interprets the normative, infallible Word of God."

Testing must need a clear standard, a criterion. What is a clear standard for testing sermons? Surely, the standard cannot be personal likes or dislikes. Campbell sees the faith community is the standard. Campbell (1997:84-86) stresses the "common community of interpretation" providing the conventions and sets the reasonable bounds for the faithful interpretation of Scripture. His perspective is not an affirmation of the role of the historically self-conscious, subjective stance of the interpreter in interpretation. According to Campbell, the rules of the community, rather than an autonomous text, provide the check to subjectivism. To put it differently, the rules of the community enable Christians to read faithfully so that the text may exert its pressure. He emphasizes the interpretive community for preaching, and argues that the preacher's task is to build up the church through sermons. For Campbell, the communal approach for interpretation of the Bible consists quite simply of letting the faith community be the "middle term" as the preacher moves from text to sermon. Rather than asking how texts connect with predetermined individual needs or how they connect with the "general human experience", preachers should quite consciously ask what the Spirit is saying to the church through the church's Scripture (Campbell 1997:230).

Buttrick (1994:13) says that "inasmuch as the Bible is written in oral style for communities of faith, it may *intend* to be interpreted by communities of faith-seeking-understanding." Lischer

64

(1992:87) also supports Campbell and Buttrick's concept of faith community which the community should take a role as the middle term in the process of interpretation. Thus Lischer gives some examples of what happens when the community has lost its role:

> Thus the prodigal son was as callow as your typical 17-year old spoiled brat. The disciples in the boat with Jesus were as anxious as any person thrown into the 'storm' of a personal crisis. The early workers in the vineyard were angry, just as I am when a lazy student receives a better grade than mine. The cleansing of the temple reminds me that it's ok to vent my anger at unjust institutions. Jesus' temptations are like our craving for personal possessions in our wilderness of materialism.

For Lischer, the New Testament has too many contents which are interpreted by ecclesial and eschatological clues. Therefore, the church should be put in the centre of interpretation process.

4.3.3. The church as an alternative community

God created an alternative society because the world cannot know on its own terms. It is the church, as an assembly of those called out by God (Hauerwas & Willimon 1989:17-18). In this sense, the task of the ministry is to nurture, nourish, and evoke a consciousness and perception different from the consciousness and perception of the dominant culture in the world. The prophetic ministry has to struggle with the crisis of having Christians' alternative vocation debilitated and domesticated (Brueggemann 2001:3). Thus, Brueggemann (1993:47) suggests that we imagine the church as the place for an alternative conversation. The subject of this conversation is how our life, our bodies, and our imagination can be weaned from the deadliness of the world to the newness of life in the gospel. It is a conversation to which all are invited. Nothing can be substituted for the necessity of the church being a community of people following God's word. Language about God is embodied where Christians' life is simultaneously contradictory to their words. In a society of denial, the church as the alternative community speaks its distinctive story, evokes resistance and yearning, and permits alternative and authorized newness.

In addition, Brueggemann (2001:4) emphasizes that every prophetic minister and prophetic community must engage in a struggle:

65

> And, quite concretely, how does one present and act out alternatives in a community of faith which on the whole does not understand that there are any alternatives or is not prepared to embrace such if they come along? Thus it is a practice of ministry for which there is little readiness; indeed, not even among its would-be practitioners. So my programmatic urging is that every act of a minister who would be prophetic is part of a way of evoking, forming, and reforming an alternative community. And this applies to every facet and every practice of ministry. It is a measure of our enculturation that the various acts of ministry (for example, counseling, administration, even liturgy) have taken on lives and functions of their own rather than being seen as elements of the one prophetic ministry of formation and reformation of alternative community.

From Christological viewpoint, the world needs the church because, without the church, the world does not know who it is. The only way for the world to know that it is broken and fallen is the church. The world needs redeeming. Therefore, the church should help the world to see an alternative against what the world offers. It is the church that should point to the Redeemer by being a redeemed people (Hauerwas & Willimon 1989:94). To make the church to be an alternative to the world an alternative consciousness needs to be nurtured. An alternative consciousness helps Christians and communities to be energized by its promise of another time and situation toward which the community of faith may move. In this sense, an alternative consciousness encourages the faith community and its members to live in fervent anticipation of the newness that God has promised and will surely give (Brueggemann 2001:3). The church as an alternative community in the world is not a voluntary association. The church as a wedge of newness, as a foretaste of what is coming, as a home for the odd ones, is the central area for the work of God's original mercy. For all its distortedness, the church hosts God's power for life (Brueggemann 1993:36). The church is a counter-cultural community of discipleship and this community is the prime addressee of God's imperatives. The biblical story focuses on God's plan for forming a covenant people. Thus, the primary sphere of a missional concern is the obedience of the church toward God's purpose (Campbell 1997:227).

4.3.3.1. What is the alternative community against?

The church should obey to God's will. On contrast to this, what should the church resist against for? Brueggemann gives a significant answer. Brueggemann (2001:6-9) introduces Moses' community of liberation by two dimensions; the religion of static triumphalism and the politics of oppression and exploitation. According to him, Moses reveals that "Yahweh, the sovereign one who acts in his lordly freedom, is extrapolated from no social reality and is captive to no social perception but acts from his own person toward his own purposes." At the same time, Moses disassembles the politics of oppression and exploitation by countering it with a politics of justice and compassion. "The reality emerging out of the Exodus is not just a new religion or a new religious idea or a vision of freedom but the emergence of a new social community in history, a community that has historical body, that had to devise laws, patterns of governance and order, norms of right and wrong, and sanctions of accountability (Brueggemann 2001:7)."

Contrary to this, Brueggemann (2001:21-38) observes that Moses' community of liberation started to collapse from Solomon's Age. The alternative community of Moses lived in a world of scarcity, whereas the Solomonic achievement was one of incredible well-being and affluence. The wealth in Solomon's time removed the possibility of an alternative consciousness or an alternative community from the age. Solomon had set out to counter the world of Moses' alternative community. According to Brueggemann (2001:33), Solomon had transacted a vision of freedom for the reality of security. He had banished the neighbour for the sake of reducing everyone to servants. He had exchanged covenanting with consuming, and all promises had been reduced to tradable commodities. The social vision Solomon had was definitely contradictory to that of Moses. Brueggemann (2001:36) depicts this social vision of Solomon's imperial world. The purpose of imperial world is designed to keep people satiated so that they do not distinguish good and evil. Imperial religion is to be an opiate that makes no one discerns misery alive in the heart of God. This system causes people to be isolated in the land without a revolution or change, history, promise or hope. In the imperial world, covenant that takes brothers and sisters seriously had been replaced by consuming, which regards brothers and sisters as products to be used.

Solomon had found three effective ways of constructing the imperial world: economics of

affluence, politics of oppression, and religion of immanence. He countered the economics of equality with the economics of affluence. Moreover, he countered the politics of justice with the politics of oppression, and the religion of God's freedom with the religion of God's accessibility (Brueggemann 2001:26-29). On the contrary, to restore an alternative community, Christians must resist these three ways. The reason why an alternative community should struggle against secular values, specially an economics of affluence, politics of oppression, and religion of immanence, is explained below.

4.3.3.1.1. Economics of affluence bring amnesia

In a context of affluent prosperity, Israel would eventually forget its distinctive memory and identity, relinquish the God of the memory, ignore the demands of that God, and lose the joy of the covenant with Yahweh. Moreover, this forgetting threatens the very existence of Israel (Brueggemann 1993:71). Therefore, Moses warns that affluence and self-sufficiency lead to amnesia which leads to perishing in Deuteronomy 8:19-20. The threats of Deuteronomy 8 became reality in Jeremiah 2. There has been a forgetting, and now there will be a tragic end, that is, death. As Moses anticipated and Jeremiah showed, the city of forgetting experienced a terrible crisis. Invasion, destruction, deportation, and displacement followed. Jews were either taken from their homeland into the suffering and dismay of exile, or they were left in their homeland as the city was completely destroyed. This terrible ending is not to be explained by Babylonian expansionism, or by poor political leadership in Jerusalem, but by forgetting their distinctive memory and identity. The collapse of Jerusalem is a theological one that is rooted in amnesia (Brueggemann 1993:83).

Therefore, Brueggemann's explaination (2001:xvi) of the church as the community of memory, is correct. As mentioned above, the church has a long and available memory. Here Campbell's insistence (1997:216-217), that Jesus Christ is in the centre of the Christian community's distinctive memory, and faithful preaching should perform Jesus' story, receives supports again. As forgetting produced displacement, so remembering is necessary for recovery and homecoming (Brueggemann 1993:83). This remembering comes out not from a context of affluent prosperity, but trials, suffering, and death. As Willimon (1981:20)

observes, the gospel which preachers should proclaim is that Christians save their life only by losing their life in Christ, that they find the promised abundant life only by way of the cross.

4.3.3.1.2. Jesus is a countercultural person against politics of oppression

As mentioned above, a community has a history. The church has a history too, and the centre of the history is the story of Jesus. During the course of Jesus' ministry, Jesus preached and offended the secular powers. The gospel writers recognize that these powers are acting forcefully against Jesus. In the gospels, these secular powers are represented as his accusers, judges, and economical and political vested interests. In other words, Jesus' ministry challenges and offends the powers of the world, which predictably turn against him and seek to destroy him through violence. Thus, the preacher should proclaim the coming of God's reign in Jesus Christ and challenge the secular powers that oppose God's way. Such preaching might create a conflict, not only with the "forces of history" outside the church, but even among persons within the church, who receive help from secular powers as beneficiaries. Today, the image of domination and subordination has become a comprehensive metaphor through which many people see the world. This image divides the personal and social reality into basic categories of superior and inferior. Therefore, preaching is an odd thing in the world in which people impose their ways and ideas onto other people through violent means. The preacher's struggles against violence is part of preaching as a performance of the story of Jesus. So preaching should be a countercultural practice in a world in which attempts to control and manipulate the future through violence often rule the day (Campbell 1997:213-218).

According to Hauerwas and Willimon (1989:157), the church is truthful because it refuses to base itself on false gods that make us so prone to violence. Rather, the life style of peaceful is the centre of the church's distinctive memory. The church means a place, a polis, a new people who are given the means to live without the fear that inevitably leads us to violence. Therefore, Christian preaching requires an alternative way for a counter-imagery, a counter-speech, which both resists and challenges the cultural imagery of domination and subordination. It is freedom.

4.3.3.1.3. Religion of immanence leads to a "chameleon" theology

Today, Christianity faces a dilemma. On the one hand, some Christians insist that religion must become a purely private matter of individual choice. On the other hand, activist Christians promote a notion of justice that envisions a society in which faith in God is rendered quite unnecessary, since everybody already believes in peace and justice even when everybody does not believe in God (Hauerwas & Willimon 1989:37). Thus, scholars such as Martin Marty said that the American church consists of two types: the public church and the private church. Generally, conservative evangelicals belonged to the private church. They thought that the business of the church was to save souls and to concern itself with the purely private world of religion. The public church felt that Christians were obligated to go public with their social agenda, and to work within given social structures to create a better society (Marty 2000:14).

Today, the conflict between private and public churches is still playing itself out in the battle between liberals and conservatives (Brueggemann (2001:7-9). Liberals are concerned about the politics of justice and compassion, but largely uninterested in the freedom of God. Since liberals thought that theological matters are irrelevant, they began to ignore the importance of individual faith. Conversely, conservatives care intensely about God, but they lost their critical stance toward the world. Conservatives who lost their critical view did not take God seriously enough to see that a discernment of God has remarkable sociological implications.

Therefore, Moltmann's description of many churches being in an "Identity-Involvement Dilemma" is appropriate in the contemporary situation. Moltmann (1972: 483-490) argues that when the church becomes preoccupied with its identity and spends most of its energies looking at and restating who it is, it becomes a religious club. On the other hand, when the church involves itself in social and political struggles, it becomes swallowed up by secular movements and loses its identity. Accordingly, the church in the secular world should not only exist as a faith community in relation to the covenant with God, but should be an alternative community against secular values. Yoder suggests a significant model for this,

70

which will be investigated next.

4.3.3.2. A confessing church as a significant model for an alternative community

Hauerwas and Willimon (1989:44-48) utilizes a concept of John Howard Yoder for explaining an alternative church. They introduce the concept of Yoder's church theory to classify an alternative church into an activist , conversionist , and a confessing church. According to them, an activist church means that ultimately matters in God's purpose is the building of a better society than with the reformation of the church. Through the humanization of social structures, the activist church glorifies God and only the personally convinced and committed person will be effective as an agent of social change. However, the difficulty is that no juggling of the structures of society can do away with the effects of human sinfulness, so that the promises of a new secular optimism are deceptive. On the other hand, a conversionist church insists that no amount of tinkering with the structures of society will counter the effects of human sin. Therefore, this church has no alternative for social ethic or social structure because this church works only for inward change. The confessing church is not a synthesis of the other two approaches. Rather, it is a radical alternative. This church rejects both the individualism of the conversionists and the secularism of the activists. The confessing church finds its main political task to lie in the congregation's determination to worship Christ in all things.

Yoder (1969:264-270) borrows the concept of the confessing church from Menno. Some characteristics of the confessing church are "holy living", "brotherly love", "unreserved testimony", and "suffering." "Holy living" is the biblical demand in terms of which holiness is the separateness of a called people, and the distinctiveness of their social existence. The need for holy living is not for most Christians to get out of the church and go into the world. The need is for them to act differently in the world because they do not belong to the world, but to God's kingdom. This difference is a reflection of the social novelty of the covenant of grace, not merely of their restored self-confidence. "Brotherly love" means to love one's enemies, and to obey Jesus' command: "Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven (Mt. 5:44-45)." "Unreserved testimony"

71

means that the name, will, word, and ordinance of Christ are constantly confessed in the face of all cruelty, tyranny, tumult, fire, sword, and violence of the world, and sustained unto the end. Suffering in confessing church means not the result of misbehaviour, but of conformity with the path of Christ. Suffering is the continuing destiny of any faithful Christian community. The best word for describing this suffering is martyr, which has a double meaning of testimony and innocent suffering.

Following this point of view, the confessing church participates in secular movements against war, against hunger, and against other forms of inhumanity, but it is a part of its necessary proclamatory action. The confessing church, similarly with the conversionist church, also calls people to conversion, but this conversion is depicted as a long process of being new people. This is the process of the church to be built. The church is an "alternative polis" which is a countercultural social structure. The symbol of this alternative polis is the cross. Therefore, the primary political task of the church is to be the community of the cross. Jesus demonstrated that the world is hostile to the truth. It is clear that witness without any compromise leads to worldly hostility. After all, the suffering of God's people becomes the church's revolutionary participation in the victory of Christ against worldly powers. Therefore, the main alternative task of the church is the building up the church which consists people who know clearly the cost of discipleship and are willing to pay the price (Hauerwas & Willimon 1989:46-48).

4.4. Pilgrim church and hope

Jesus frequently preached about the kingdom of God to those who worshiped and served God and commanded all believers to give up all and to follow him. He then promised that if they obey his command, they will receive back far more in this life and the next. Jesus' teachings help Christians to understand themselves primarily as his followers who will be rewarded by God for their faith and faithfulness. The particular promise of land for Abraham's descendants is replaced with the Jesus' promise of a heavenly and eternal home. The apostolic teaching also show that Christians are saints made holy by faith in Christ and the Holy Spirit, citizens of a heavenly Jerusalem, and members of Christ's body, the church

(Geoffrion 2009:61). However, today, all Christians are living in the situations of the delayed Second Coming of Christ. Christians even receive the promise from Jesus, but no Christian knows the promised day. At this time, the church needs to redefine the it's self-understanding in the world and in the circumstances of the delayed *parousia*. Especially, the concept of the pilgrim church is an important ecclesiological development. According to Arowele (1990:449), the church is no longer simply the community of those anxiously expecting the end of the world but a body which must live through a long period of striving and witnessing on earth.

What is the good news which preachers should proclaim to Christians who are living and struggling in the world as spiritual pilgrims? It is hope. God calls Christians to live as a people of hope. They have hope because the promissory God invites them into a covenantal community. Hope is the structure of every creed that ends by trusting in God's promises. Moreover, hope is the decision to come close to pilgrimage which God invites his people. It is a decision against despair, and permanent consignment to chaos, oppression, barrenness, and exile. The preacher must meet and speak to believers as the people of God. Hope is what this community must keep because it is God's community invited to be on God's pilgrimage. Therefore, hope should be the primary idiom for preachers, and be with dealt from an eschatological perspective (Brueggemann 2001:66). Dunning (2009:10) also explains the fact that Christians take hope from their eschatological inheritance: "By understanding themselves as resident aliens in the world, believers may take hope in their eschatological inheritance to come—while at the same time making meaning in the here-and-now out of a difficult external situation." Therefore, preachers should have an eschatological stance for preaching a language of hope. Prophetic preaching from an eschatological perspective will be an effective way to promote the functions of the church.

5. Prophetic voice preaching the language of hope

5.1. Preaching hope from an eschatological perspective

5.1.1. Eschatological hope

To most people living in today's world, hope is no longer a frequently used concept to describe their lifetime. They have been nurtured away from hope, for it is too scary. Such hope has been considered as an enemy of the dominant culture. The question facing preachers is whether there is anything that can be said, done, or acted in the face of the ideology of hopelessness (Stark 2007:107). The answer for this question is the new future of God. It is for those who have not only resisted these exploitative practices, but who have also been victimized by them. The future will be given not to people in their fullness. It is denied to those who have been cynical, callous and self-deceiving enough to rejoice in the present ordering, unable to grieve about the ruin toward which the dominant culture is headed. The future is given to those who have lived in groaning (Brueggemann 2001:110). Jesus is Lord, Jesus is raised from the dead; God has been governing this world. These clauses put eschatological pressure on the pulpit. If preachers really believe in the future that God has already opened, preaching must concentrate on the transforming power of the Kingdom of God. Finally, the preacher can stand up there boldly speaking in the future-present tense (Long 2009:131). Therefore, eschatology is a place where the preacher's attention on Christian hope can be concentrated, because both the "second coming" and "the ultimate reign of God" can be associated with bizarre expectations.

The eschatological theme is not marginal topics in the Bible, worthy of attention only by those who are drawn to the bizarre and esoteric. There is no doubt that Scripture teaches one universal history of God's kingdom that encompasses all of created reality: past, present, and future. Eschatological theme is substantial which Jesus is at the heart of Christian hope. Eschatological theme projects the picture of God's project on a wide screen. An eschatological perspective critiques the individualism that has often distorted the

74

contemporary church's understanding of the gospel. It insists that Christian hope is rooted ultimately in God's action, and that Christian hope is about more than just who God might lead his people into heaven (Byars 2008:373).

Jesus' eschatological teaching was an attempt to rid Christians of the notion that the world exists indefinitely, that all Christians have a responsibility for preserving the world. Israel had always described the world as a story, which has a beginning and an end. Although here the "end" is not necessarily "end" in the sense of finality, it is the means through which we see where the world is moving. Through the end, Christians, as resident aliens, see a place of arrival for the spiritual journey. By indicating the end, Jesus proclaims how God accomplishes his final purposes in the here and now (Hauerwas & Willimon 1989:88-89). Christian eschatology is not only about the world to come, but also about the world now. Therefore, for preachers who view Christians as resident aliens living on the earth, their gathering as covenantal faith communities and an alternative against the world, the eschatological perspective is inseparable from Christian hope.

5.1.2. Recent theological stances for eschatology

5.1.2.1. Consistent eschatology and realized eschatology

In his book, *Revisioning Evangelical Theology*, Grenz (1993:139-147) introduces the debates of the twentieth century concerning the kingdom of God. According to him, there are two representative models for the kingdom of God in the early twentieth century. He calls these models "consistent eschatology" and "realized eschatology". Scholars who typify these theories are Weiss and Dodd. According to Weiss (1971:72), the kingdom of God was a future reality in Jesus' mind. Therefore, Jesus did not conceptualize the kingdom as a society he would establish, but as an eschatological in-breaking of God into history. Thus, Weiss asserted that Jesus never equated the kingdom with the society of his disciples or the larger fellowship of those who follow him. Hence, we might speak of Weiss' designation for the kingdom of God as "consistent eschatology."

Ridderbos(1962:xiv) also introduces Weiss as a representative of the history of religion School, and then he explains Weiss' eschatology as follows:

> The echo to this eschatological keynote is heard by Weiss especially in Jesus' commandments. They do not denote the standard of the kingdom of God in its development in this world, but are intended as conditions for the entry into the future kingdom. They not only function as conditions, but are also thoroughly eschatological in character. The radicalism of Jesus' ethics is the radicalism of those who know that the end in near, and who have therefore on principle taken leave of all earthly possessions and interests…. So in the same way Jesus' radical commandments are to be understood only from the eschatological expectation of the coming kingdom of God.

Ridderbos (1962:xviii) argues that Weiss detached large parts of Jesus' religious and ethical preaching from the conception of the kingdom of God, giving rise to a dualism in the content of the gospel which is difficult to explain. To Ridderbos, Weiss' eschatology, on the one hand, contains the preaching of the kingdom, and on the other hand, there is supposed to be found in it a perfectly un-eschatological faith, which has nothing to do with the preaching of the kingdom.

During the first half of the twentieth century an alternative to Weiss's understanding of Jesus' view of the kingdom appeared. C. H. Dodd introduced the notion of "realized eschatology". Dodd (1935:44) denied that Jesus was merely the herald of the kingdom of God who waited for its coming. Rather, Jesus was the inaugurator of that kingdom. Jesus saw the events surrounding him as an indication of the sovereign power of God coming into effective operation. According to Dodd, Jesus' message was not only that a kingdom would come in the future, but also that through his ministry the eschatological events were now transpiring.

Grenz (1993:142-144) recognizes the difference between consistent eschatology and realized eschatology. Both theories, consistent eschatology and realized eschatology, have each other concerning the time of the kingdom. Consistent eschatology emphasizes a temporal dualism: the kingdom is a historical event that ends this age and begins a new chapter in world history. On the contrary, realized eschatology stresses an existential dualism: the kingdom is a sphere of existence into which the disciple enters now. We might find a dilemma in the debate between consistent eschatology and realized eschatology. It is that the power of the "age to

come" has broken into history and is therefore present, but we will not experience its fullness until the end of the age. By the middle of the twentieth century, third a counterproposal for resolving this dilemma emerged. It is that in Jesus' mind, the kingdom of God was both present and future and it was both an event and a sphere of existence. Hence, this theory has been called "already and not yet."

5.1.2.2. "Already and not yet" view as a mediating position

Jesus sometimes proclaimed that the kingdom is a present reality. The present is fulfilled and Satan has been defeated. Jesus said to his disciples that "I saw Satan fall like lightning from heaven (Luke.10:18)." However, Jesus also suggests a future kingdom. Suffice it to note that this future reality is at hand. As regards Jesus' understanding of the nature of the kingdom of God, it has two dimensions, namely present and future. It is both achieved and going to be achieved. The insights of the "already but not yet" view involve both the present and future character of God's kingdom. In this view of already/not yet of God's kingdom, on the one hand, the divine reign is related to Christ's first advent, on the other hand, the consummation of the divine reign awaits the glory surrounding Christ's second advent. In a sense, the kingdom is a "sphere of existence" in which people are called to live. It is an incorporation into God's powerful invasion of our world. The kingdom consists in doing the will of God. Thus, Christians are commanded to come into this kingdom. In other words, to enter the kingdom means to participate in the already inaugurated explosion of God's power into the world. In another sense, the kingdom of God is something to be achieved. One day all creation will be brought into conformity with the divine intent. Only the kingdoms of this world will truly become the kingdom of God and God's will truly be done on earth as it is in heaven (Grenz 1993:144-146).

The church in tension between the already and not yet of God's kingdom can be symbolized by the resting place in the land of Canaan, which is also linked to God's own rest. Thus believers seem to be viewed both as already in the process of entering it and, like the wilderness generation, and still needing to make every effort to enter it (Lincoln 2006:103). Authentic faith recognizes that the fullness of the church's faith is still to come. As sacrament,

the church lives in relationship to the "not yet but already" reality of God's kingdom. Rahner (1991:32-33) depicts the church as being in the tension between already and not yet of the kingdom of God: "We come from a beginning that we ourselves did not initiate. We plod along like pilgrims on a road whose end disappears in the incomprehensibility and freedom of God; we are stretched between heaven and earth, and we have neither the right nor the possibility of giving up either one."

In this tension between already but not yet, Moltmann's theology of hope influenced preaching considerably. Hope for the world became a leading theme in preaching. It is especially dealt within an eschatological perspective. Moltmann's eschatological perspective starts principally with the resurrection of Christ, where God opened the future for Jesus the Crucified. His eschatology does not start at the end of time, or at the end of the world, nor at the end of a person's life. His eschatology has two important meanings for the world. Firstly, it means that God faces our painful reality. It means that Jesus identifies himself with the poor and with those who suffer many injustices. Jesus identifies himself with people dying without ever having had the hope of a better life in this world. Secondly, by identifying himself with people who suffer, Christ, through his resurrection, shapes a new perspective for these people, because his resurrection is the first fruit and a sign of the resurrection of all people. This is not a resurrection that takes place after death, but a resurrection during this lifetime. To Moltmann, resurrection becomes reality in the experience of people being called, loved and accepted by God and their companions. As the first fruit of this new reality and new community, the church becomes a place which resurrection is actualized because the church community is the gathering of people who are already preeminently living through this hope. In addition, as preaching is one of the main functions of the church, it can, from this perspective, be defined as sharing and spreading this hope in Jesus Christ (Stark 2007:101-105).

5.1.3. The meaning of eschatological preaching

In Jesus, the kingdom of God is present and future. Jesus' life, death, resurrection and exaltation stand as a demonstration of the claim of God to rulership. This demonstration of

78

God's rulership entails the demand that all persons acknowledge Him as sovereign. Therefore, all Christians coming into God's kingdom perceive Jesus as Lord of the universe because God exalted him to the highest place and gave him the name that is above every name (Phil. 2:9). Here we can ask the following question: in the present tension between already and not yet, what does eschatological preaching mean, what does it say? We can answer that eschatological preaching offers Christians a new way of life. The kingdom of God designates the self-disclosure of God, God in strength, and the sovereign activity of God. God's reign means the ultimate intervention of God in human affairs. The coming of the kingdom, consequently, creates a new way of life in the present.

In more concrete terms, Long (2009:125-126) suggests that eschatological preaching has three meanings. First, to preach eschatologically is to participate in the promise that the fullness of God's *shalom* flows into the present, drawing it toward consummation. Preaching without an eschatological view imposes people to gird up their loins and to use the resources at hand to make the world a better place. Such preaching necessarily condemns people to failure and despair. Contrary to this, eschatological preaching promises a "new heaven and a new earth" and calls people to participate in a coming future. In the here and now, Christians can be coworkers with God in pointing to God's rule. Second, eschatological preaching affirms that life under the providence of God has a shape, and that this shape is end-stressed; what happens in the middle is finally defined by the end. Everything is interpreted from the end backwards, and events in the middle of things take their significance not just in themselves but in how they are related to the end. Eschatological preaching, as a result, makes Christians to give up the ways humans try to preserve and give significance to the world. Third, preaching eschatologically today means helping our people know that the eschatological and apocalyptic language of the Bible is not about predicting the future; it is primarily a way of seeing the present in the light of hope. Eschatological preaching means not to teach Christians about the details of heaven but to change the way Christians see the present by shining upon it the light of God's future.

As indicated above, the eschatology of the church refers both to the present and the future. It tells about the future, but also has a very close relationship to the present. Eschatology gives a

79

distinctive identity to Christians living in the world. Therefore, preachers proclaiming hope from an eschatological perspective stand out in the full force of the cultural gale. Unafraid of the storm, they can lovingly tell the story of God's people, courageously announce what God is doing among their congregations, and confidently invite people to lean forward in hope toward the promises of God. In other words, eschatological preaching confidently and clearly proclaims God's past, present, and future to a spiritually disoriented age.

5.2. Prophetic voice preaching hope

All ministers who preach today are heirs of preachers in a not-too-distant past who spoke often, clearly, and confidently of the Christian hope for people and for all of creation. However, today's mainstream pulpit grew silent about eschatology. The story of how this happened is complex but also remarkable. In the nineteenth century, the language of heaven, hell, Christ's coming reign, and the final judgment was important topics of sermons. Preachers spoke frequently about the consummation of history in the return of Jesus Christ and the pilgrimage toward eternal life. Long (2009:117) claims that today's pulpit lost its eschatological perspective:

> The language of an eschatological future, now turned to vapor, was sucked up into the engine of the optimistic present tense, and mainstream American preachers, deprived of eschatological language, devoid of a future hope, became instead apostles of progress in its many forms—moral progress, social improvement, the 'power of positive thinking', church growth, and the psychotherapeutic gospel.

To Christians, the Second Coming is a unique celebration. They share this thought with Jews. First-century Jews divided all history into two ages, this age and the age of the Messiah that was to come. In waiting for the Messiah, they were eager for peace in the world, for judgment, and for their own salvation. The predominant word in these Advent readings is hope. Hope refers to the belief that desires, expectations and goals, which seem difficult to achieve, may somehow be realized. For both Christian and Jewish believers, hope is extraordinary; it is for the fulfillment of all of God's purposes by the glorious messianic arrival (Dyrness 2008:386). Therefore, the hope which preacher should proclaim is hope rooted in the assurance that God does not quit even when the evidence warrants his quitting. This hope is rooted in God's

ability to utilize even the folly of Israel. Preachers proclaiming the language of hope should be prophetic on the point that Christians' hope is rooted in desiring the future. From this view, Byars (2008:374) insists that eschatological themes serve a prophetic function by enabling us to imagine a different world.

Prophetic preaching is a distinct genre of preaching, as it is a faithful homiletical mode both to God's word and to the community. Characteristic of prophetic preaching is that God often has a particular word for a particular time and a particular place. Regarding this meaning, De Klerk (2007:197) depicts prophetic preaching as followings:

> The ultimate goal in preaching should be that the hearers experience that God Himself is speaking in their practical circumstances of every day. It is therefore very important to be conscious of the hearers' context when the minister starts with the exegesis of the biblical text. In the end, however, the minister should go back with the message of the text to the hearers in their specific context. This kind of proposed preaching can be labelled as prophetic preaching.

In this homiletical mode, preachers are able to recover the relationship between God and His people, to respond to the critical challenge for transformation, and to embrace an eschatological vision of God's future. Especially, prophetic preaching brings hope to all persons living in affluence and poverty, grief and happiness, and suffering and comfort, because both pastoral and prophetic functions are working simultaneously in prophetic preaching.

5.2.1. The requirement of preaching as a language of hope

When Christians go to the church, they take their despair, anxiety, fear, doubt, sadness and uncertainties to the place of public worship. While some people rich, others experience poverty and terrible suffering. However, a common denominator among those is that they all are strangers and drifters in the world. The theme of exile is continued in the contemporary world. God's people are contrasted with the permanent occupants of a country that have full citizenship. Their citizenship is in heaven, where Christians expect to reside with their Saviour, Jesus Christ. Nevertheless, human restlessness will continue, until Jesus comes to

the earth again (Vos 2007:18). Generally, Christians go to church with high expectations. They attend church services to be given hope. Although the preachers can tend to not satisfy the expectations of congregations, Christians keep on going to church because they still expect to be given hope (Vos 2007:11).

However, both preachers and congregations cannot manipulate Christian hope. Neither preachers nor congregations can control the success of preaching hope. Both all cannot convince whether hope is created during their encounter. The result of preaching is not prefabricated, and ultimately does not depend on human efforts. Moreover, Christian hope has not yet appeared what it shall be; it cannot be proved now. Nevertheless, hope must be preached because it gives Christians the power to endure in a hopeless situation (Hermelink 2007:33). Therefore, in a homiletic sense, the sermon is the sheath of hope. Hope is given to all Christians through hearing the Word of God. The aim of the sermon is to deliver hope against all odds (Vos 2007:11). Some of God's promises to his people are already fulfilled and others will surely be fulfilled. Hope is to know what one already has inherited and to be sure that all God's promises will be fulfilled. Consequently, Christian hope seems to be based on the suffering and memory of community.

5.2.1.1. Christian hope based on the language of grief

Preachers have to relearn the language of lament for preaching hope because a language of hope is based on grief. There is no language of hope without language of lament. Not surprisingly, Cilliers (2007a:159) claims that "it is an illusion to suppose or to postulate that there could be a relationship with God in which there was only praise and never lamentation." The Bible is also not strange to lament. Lament is a part of the way of God's rule. Specially, it is an important and inescapable component of worship and of the language of worship in the Psalter. The lament is a very natural part of human life. Thus Cilliers (2007a:159) suggests that "the task of the church and preachers is to supply language that give form to the primal, human outcry." All people who suffer cry out. It is an instinctive reaction. The church and preachers with this language protest against the absurdity of suffering, and they confirm that all people have been created in the image of God, and that suffering is not what God willed

82

for his created image. The language of lament opens up the space for the language of hope to be born, the language of lament as beginning of a new hope invokes God to step in, on the grounds of His covenantal faithfulness (Cilliers 2007a:167).

Christians who are in suffering grapple with God. They cling to God even if He remains the incomprehensible One. As a result of that, Christians acquire hope through holding God to his covenantal promises. The language of grief invites Christians not only to be discerning about what has been, but also boldly anticipatory about what may be. The language of lament reconfigures the past in view of a new future. Lament changes grief's tears to a new hope toward tomorrow through correcting a false or naive view of faith. Therefore, the language of lament is not an expression of self-pity. It is a groaning for grace and a grieving for change (Cilliers 2007a:160-163). Thus, the preacher who can speak hope most vigorously is a person who knows death most painfully, because hope always comes after grief. Accordingly, the speaker who public expresses hope must know and be a part of the anguish. Hope expressed without knowledge of and participation in grief is likely to be a false hope that does not help against despair (Brueggemann 2001:67).

5.2.1.2. Christian hope based on the memory of faith community

Brueggemann (2001:64) emphasizes that hope needs a very careful symbolization. According to him, hope must not be expressed too fully in the present tense because hope is not something that one can touch and handle. In the present tense, it is impossible to retain a promissory call of hope to a new future. Preachers do not invent this symbolization, rather the symbols have been part of the faith community's history. Symbolization means to move back into the deepest memories of this community, and to activate the symbols that have always opposed the dominant culture. When preachers return with the community to the deepest symbols, they will discern that hope is the primal dimension of every memory of this community. Hope expressed only in the present tense will no doubt be co-opted by the dominant culture.

As mentioned in chapter 4.3.2, Jesus Christ is at the centre of the Christian community's

83

distinctive memory. Central to Christian identity is the memory of the life, death and resurrection of Jesus Christ. To Christians, memory does not mean simply to recall the past. It shows Christians God's unconditional love which has been revealed in Jesus Christ and transmitted by the Holy Spirit through history. Through this, Christians get present trust in God. Such trust is the *sine qua non* of hope, because it penetrates from present suffering to future hope through trust in God. As like this, focusing on the future hope affects how memory functions in the church, because there is a link between hope and memory. This link is inseparable from the existence of a community of memory. Thus, in the church, identified as a people of memory, a language of hope is proclaimed (Lennan 2011:264).

5.2.2. Two functions of prophetic preacher: prophetic resistance and pastoral companionship

Hope in Jesus Christ can comfort and challenge the believer. When Christians know themselves as being loved unconditionally in Christ, they recognize that they are called to conversion, to the transformation by the Spirit of Christ that expresses itself in discipleship. Jesus disturbs and liberates people because he proclaims and enacts God's acceptance of sinners, the poor, and the outcast. He concretely announces forgiveness of sinners, reconciliation among enemies, and justice for the poor. Moreover, he calls all people to repentance and renewal of life through practicing what he teaches. A large part of the gospel story presents Jesus not only as an actor, but also as a sufferer. In the Bible, Jesus is not only a judge, but also the one judged in our place. He is depicted not only as one who protests against evil in God's creation, but also as one who freely and redemptively suffers in and for all suffering creatures. The ministry of Jesus has both meanings of prophet and pastor as a ministry of passionate advocacy of God's coming kingdom (Migliore 1985:123).

Concerning this viewpoint, Willimon (1981:15-50) emphasizes the integrative quality of the preaching event. To him, preaching should be kerygmatic, didactic and therapeutic. These two pastoral activities, proclaiming God's judgment and love, are mutually enriching. Preachers cannot be prophetic without fulfilling a pastoral function and vice versa. Therefore, preaching should be integrative if it is to be prophetic. This means that the preacher must be

not only the biblical scholar in the study, but also the pastor present in the living room, hospital room, kitchen, front porch, office, and on the assembly line. The difficulty of great biblical preaching is the difficulty of being in two places at once.

Migliore (1985:115) supports two functions of prophetic preaching through speaking to that the passion of God is understood by both prophetic and pastoral ways. On the one hand, the passion of God expresses His partisanship for the poor and His justice for the weak and the oppressed. To Migliore, this is the prophetic understanding of the passion of God because it wants to eliminate all suffering and calls attention to God's uncompromising judgment on and resistance to evil. On the other hand, the passion of God refers to His own suffering love in solidarity with the afflicted. God freely accepted his own experience of rejection and affliction in company with all groaning creatures. To Migliore, this is the pastoral understanding of the passion of God.

Buttrick (1994:65) advices that preachers must seek the two-way metaphor. One metaphor is to convey God's mysterious grace and, the other is the human experiences of sin and liberation. Prophetic preachers should deliver sermons to liberate captive sinners and to form the community in holy faith. In other words, the prophetic preacher not only proclaims God's judgment upon the church, but also God's word of mercy given to the church. Thus, for the prophets, God is both the source of resistance against evil and suffering and the source of comfort and empowerment which comes from God's own suffering in solidarity with the afflicted. Prophetic resistance and pastoral companionship are woven together tightly in the passion of God. When God judges his people, He simultaneously embraces Christians with His love. God does not "will" suffering. He wills to suffer with his people. This is the tremendous and fascinating mystery in the relationship between preachers' prophetic and pastoral functions (Cilliers 2007a:166).

However, in contemporary theology and ministry, there is a tendency to separate both preachers' functions of prophetic resistance and pastoral companionship. Consequently, on the one hand, preachers have become prophetic activists with no pastoral compassion, and on the other hand, they have become caretakers of souls with no prophetic vision or commitment.

Each of these polarized forms of ministry has been contributing to contemporary apathetic condition (Migliore 1985:124).

5.2.2.1. Prophetic resistance: anguish with compassion

5.2.2.1.1. The world has fallen into apathy

What is apathy? Apathy is the loss of ability to feel indignant at the work of evil in our lives and in the lives of others. It relates to the root of moral and spiritual crisis today. Apathy leads to a contraction of the religious life to the private zone of existence and to a failure of moral nerve in the public arena. As Stark (2007:107) argued, apathy and indifference to social matters became one of the diseases of western culture. However, apathy and indifference are not only elements of western culture, but appear widespread in modern society.

Moltmann (1999:16-17) also claims that this growing apathy is not confined to Protestants or Catholics, Christians or Moslems, Europeans or non-Europeans, but is becoming more and more universal. According to him, the apathetic world is based on an objective alienation from God. That is, in the apathetic world, God has hidden his face and is far from human beings. On the point of that there is no God, the growing anarchy in the Third World matches the growing apathy of the First. Modern social frigidity towards the disadvantaged and the humiliated is an expression of people's frigidity toward God. The cynicism of modern people is also an expression of contempt for God. People in an apathetic world have lost God, and God has hidden himself from them. So today's people are bothered neither by the suffering of others which they have caused, nor by the debts which they are leaving behind for coming generations. Those living in the apathetic world seem to be paralysed.

5.2.2.1.2. Prophetic criticism to the apathetic world

As indicated above, apathy can have a destructive effect on others and on the self. It is characterized by the pervasive disconnection from concrete suffering of others and of one's own. Apathy has become an ideal in modern society. Modern people are not only indifferent

to the afflictions of others, but are also insensitive to their own pain. To deny bondage with others is to deny the self, because God created human beings for life in relationships, for life in community. Apathy leads modern people into a vicious cycle. It may begin with indifference to the suffering of others, but this eventually contributes to the evasion and denial of own afflictions (Migliore 1985:116-119). Prophetic preachers criticize apathy as the dominant culture in modern times. Their criticism brings to expression and embodiment all the hurt, human pain, and grief that the dominant culture has tried so hard to repress, deny, and cover up. Prophetic criticism offers people hope despite their restless grief, and nurtures them away from the apathetic situation in which people are inept at listening and indifferent in response.

Brueggemann (2001:45-46) suggests three tasks of prophetic preachers in a really apathetic situation. Firstly, they are to offer symbols which are adequate to confront the horror and massiveness of the experience that evokes numbness and requires denial. These symbols are not general but rather close to the primal dimension of the deepest memories of the church. These symbols are not created by the preacher but rather are based on the distinctive stories of the community. Secondly, they are to bring to public expression those very fears and terrors that have been denied so long and suppressed so deeply that we do not know they are there. Thus, the prophet must speak evocatively to bring to the community the fear and the pain that individual persons want to share but are not permitted to do so. This speech requires neither frontal refutations nor maudlin assurances but an honest articulation of how it is perceived when seen from the perspective of the passion of God. Lastly, they are to speak metaphorically but concretely about the real deadliness that hovers over us and gnaws within us, and to speak neither in rage nor with cheap grace, but with the candor born of anguish and passion.

5.2.2.1.3. Compassion as a language of grief for prophetic criticism

Jeremiah has often been called a prophet of wrath by theologians, because the exclamations denoting the wrath of God and the threat of destruction are found more frequently and expressed more strongly in Jeremiah than in any other prophet. In Jeremiah's eyes, the city's

walls seemed to reel. He thought that the coming days would be dreadful. Jeremiah's soul was left in pain, stern with gloom. It is important to be aware of that Jeremiah lived in an age of wrath. His contemporaries had no understanding of the portent of their times, of the way in which God was present at the time. They did not care for time. However, Jeremiah was a prophet who had a responsibility for the moment, an open-ness to what the moment reveals. To him the time was an emergency. He wanted his people to escape from a cataclysmic event. Thus, he called and urged his people to repent, without any success. Jeremiah as a prophet of wrath did not merely proclaim the wrath of God; he lived it, and was conscious of it. Jeremiah's activity seemed both futile and distasteful. He tried to abstain from conveying his message to the people, because he hated his prophetic mission. His condition was a state of suffering in sympathy with the divine pathos. God convulsed the prophet's whole being . Jeremiah was filled with a blazing passion, and it was this emotional intensity which drove him to discharge God's woeful errands. The ultimate purpose of Jeremiah was not to be inspired, but to inspire the people: not to be filled with a passion, but to impassion the people with an understanding for God (Heschel 1962:104-118).

Jeremiah was a prophet who tried to reduce the numbness of the people. His language was not blame, but anguish. Moreover, he did not scold or reprimand. Therefore, for understanding prophetic criticism well, it is important to recognize that its characteristic idiom is anguish and not anger, because the language of grief is against the numbness. The proper idiom for the prophet who criticizes the numbness of the dominant culture is the language of grief. Prophetic criticism embodies the anguish of those rejected by the dominant culture, and as embodied anguish, the prophet has the authority to show the deadly end of the dominant culture. The capacity to feel the hurt of the marginalized people means an end to all social arrangements that nullified pain by a remarkable depth of numbness. Thus the prophet brings to public expression the dread of endings, the collapse of the barriers and pecking orders that secure the self by victimizing others, and the fearful practice of eating off the table of a hungry brother or sister (Brueggemann 2001:46).

Accordingly, the language of grief in prophetic criticism is based on compassion. Generally, compassion is used for describing any strong feeling for another person, as in sexual love, or

88

for otherwise ordinary activity, such as a passion for the game of football. The word, compassion, comes from *cum-passio*, and means to suffer with and alongside, to enter into and share the condition of another. Especially *passio* has been associated historically in Christian theology with the passion of Christ on the cross (Brown 1997:67-68). Jesus associated with the marginalized people, and felt compassion for them. The Bible depicts Jesus not as the majestic, unmoved Lord, but rather as the one with the passion who knows and shares in the anguish of the brother and sister. However, the compassion of Jesus for the world should be understood not simply as a personal emotional reaction but as a public criticism in which he dares to act upon his concern against the entire numbness of his social context. Jesus came into the numbness of the world with compassion, and then took the first step by making visible the odd abnormality that had become business as usual (Brueggemann 2001:88-89).

Consequently, compassion is a radical form of prophetic criticism. It announces that the emotional, spiritual and physical hurt of humanity is to be taken seriously, that the hurt is not to be accepted as normal and natural but is an abnormal and unacceptable condition for humanness. Thus, compassion that might be seen simply as generous good will is in fact criticism of the system, forces, and ideologies that produce the hurt.

5.2.2.2. Pastoral companionship: preaching hope in the desperate world

The context in which people are living on the contemporary world is one of anxiety, fear, desperation and despondency. People of all races and classes share these feelings because they constantly confronted with violent crime, poverty, hunger and health hazards. People feel helpless and have the perception that nobody can help (De Klerk 2007:185). Poverty, hunger and feelings of hopelessness are companions of desperate conditions. Feelings of hunger, cold and a lack of shelter cannot contribute to feelings of hope and well-being. In other words, any motivational speech or effort, which can stir a spark of hope, does not arise from such bleak and hopeless circumstances. Thus, more and more people all over the world seem to be engulfed by hopelessness. Many people directly experience the pain of being powerless in the context of moral corruption, injustice, poverty and hunger (De Klerk

89

2007:177). The Word of God, however, is able to bring salvation, peace and hope in the hearts of people within this unfortunate situation.

The prophetic task for people feeling desperation is to bring to public expression hope and yearning. This hope and yearning is not about optimism or development or evolutionary advances, but rather about promises of God. In other words, preaching hope is part of the language of the covenant between a personal God and a community. To bring hope to public expression is to return the community to its single referent, the sovereign faithfulness of God (Brueggemann 2001:65-66). In Old Testament, a forsaken community of exiles was in despair because it did not know or believe that any new beginning was possible. As the pre-exilic community was caught up in numbness, so the exilic community was beset by despair. The only way to overcome the despair was the public presentation of hope. Thus, as Jeremiah penetrated the numbness by the public presentation of grief, exilic prophets penetrated the despair by the public presentation of hope (Brueggemann 2001:101). For Israel, hope was a decision against despair, against permanent consignment to chaos, oppression, barrenness, and exile.

The language of hope knows about empty spaces, gaps devoid of divinity. In this place, God seemingly is not and he has become silent. As mentioned above, Jeremiah was one of the prophets who exclaim the wrath of God and the threat of destruction. For all that, Jeremiah is the boldest and most inventive of all the prophets of hope. He bought the field at Anathoth even when he was predicting the collapse of Jerusalem (Jeremiah. 33:1-19). For him, this was an act with hope. Although Jeremiah was proclaiming the wrath of God, he was desiring the grace of God. Therefore, Brueggemann (2001:59), following Thomas Raitt, ascribes to Jeremiah substantial parts of the hope poetry. Especially, the last word in the psalm of prophets is darkness. The last theological word here is darkness. Nothing works. Nothing is changed. Nothing is resolved. All things deny life. What did the psalmists do in the darkest place? They had to wait for hope and had to look for the sign of hope because they believed that God makes Himself visible in the darkest darkness when it is impossible to see. Therefore, the language of hope, as claimed by Cilliers (2007a:163-164), is born on the lips of the psalmist, and all changes of the psalms from lament to praise is a remarkable fact and a

90

expressing of a freshly founded hope.

Prophetic language is the language of amazement which is filled with hope. The language of hope, amazement, and prophecy engages the community in new discernments and celebrations as just when it had nearly given up and had nothing to celebrate. The language of hope is against despair just as the language of compassion is against numbness. Moreover, the language of hope is the ultimate energizer in Israel, and the prophets of God are sent to console His people in despair with most energizing language (Brueggemann 2001:68).

5.2.3. Strategies for prophetic preaching

5.2.3.1. Preaching the language of hope

Preachers should preach hope to Christians because they cannot live without hope. Through the hope, which is given in the sermon, Christians realize that the future has already started. In the world, preachers speak future hopes, and Christians experience and live through the promises of the sermon. Brueggemann (2001:101) points out that if preachers want to understand prophetic energizing, they must realize that its characteristic idiom is hope and not optimism. According to him (Brueggemann 2001:101), "the point of this idiom is to permit the community to engage in amazement that will not be prevented by the despair of the community for whom everything has collapsed." Even though Christians, as pilgrims living on earth, experience pain and despair, they also continue on the journey through experiencing future hope. Finally, hope becomes a source which encourages Christians during their long journey (Vos 2007:25).

5.2.3.1.1. Preaching hope to people in difficulty

How does the preacher preach hope grounded in God's love to people who suffer? Generally, people in suffering, pain, despair, grief and poverty see no end to their problems. However, paradoxically there can be hope in a hopeless situation. There is praise in lamentation. There are dark hours in everyone's life, but also the lighter moments. Dark and light always exist

91

together: there is extreme poverty, but there are also endless riches; there are often tears accompanying laughter; there is aging and youthfulness; with gain, there is loss; alongside birth is also slow death. Hope is easy and shallow for those who already have richness, fullness, and laughter now; but hope is solid for those who are denied the riches, prevented from fullness, and have no reason to laugh. Therefore, believers who praise God in times of difficulty are more faithful than people in affluence. Their praise is also more profound than praise given in times of prosperity (Vos 2007:11).

Two of the most torturous feelings experienced by most Christians are loneliness and God's absence (Vos 2007:18). Many believers live to experience situations "without hope and without God in the world", but at that stage they have a relationship with God in Christ and have hope, because God is the covenant God who is the relentless advocate of justice for the poor. At the same time, God is more than an advocate; He is personally affected by the suffering of people, takes up their suffering and makes it His own. God identifies personally with people suffering under injustice, or people dying without ever having had the hope of a better life in this world. Jesus identifies himself with the poor and with those who suffer. Through his resurrection, Christ shapes a new perspective for the afflicted by identifying himself with them. Christ's resurrection is the first fruit and an indication of the resurrection of all people. According to Stark (2007:105-106), this resurrection is not to take place after death, but a resurrection during this lifetime. This resurrection becomes reality in the experience of people being called, loved and accepted by God and their fellow human beings. The church is the first fruit of this new reality and new community. The church is the gathering of people who are already preeminently living through this hope. In this perspective, the church can be defined as sharing and spreading this hope in Jesus Christ. Therefore, preachers should make congregations experience that God Himself is speaking in their practical day-to-day situations even in suffering. The reason why Christians are empowered to live in hope in the suffering situations is that God who freely suffers for us is the God who raises the dead, produces something out of nothing, and creates a new heaven and a new earth. Therefore, the following description of Brueggemann (2001:78-79) regarding prophetic voice is noteworthy:

It is in receiving and not grasping, in inheriting and not possessing, in praising and

not seizing. It is in knowing that initiative has passed from our hands and we are safer for it …. The prophet must not underestimate his or her urgent calling, for the community of faith has no other source of newness. I am aware that this runs dangerously close to passivity, as trust often does, and that it stands at the brink of cheap grace, as grace must always do. But that risk must be run because exiles must always learn that our hope is never generated among us but always given to us. And whenever it is given we are amazed.

5.2.3.1.2. Preaching hope to people in affluence

People have different kinds of hardships, which form part of one's daily existence. Two fundamental tasks preachers have are to help hearers to identify, name, and face the different crosses in their lives, and to proclaim the certainty, the hope through encountering these hardships (De Klerk 2007:191). How should preachers proclaim the gospel in such a way so as to point to the dilemmas of being hungry and poor to those experiencing affluence? What kind of preaching is needed in a situation of affluence when issues like hunger, poverty and HIV/Aids are part of many people's daily reality? De Klerk (2007:191-197) suggests that prophetic preaching is appropriate for preaching in such conflicting societal contexts. According to him, the biblical understanding of prophetic preaching offers a guide and stimulus for preachers focusing on these contexts. Prophetic message challenges people to change their attitudes and the status quo of the community. Prophetic voices deal with controversial issues, and calls for systematic reform. The nature and content of sermons should challenge people living in affluence to examine their own attitudes, values, and theology in light of what they have seen and heard.

Therefore, prophetic preaching reduces apathy in the world through emphasizing not only on future hope, but the responsibility of Christians living in there. In this sense, Mickelsen (1963:287-288) insists that prophecy should be explained by two aspects, namely "forthtelling" and "foretelling." Forthtelling means exhortation, reproof, correction, and instruction. Foretelling signifies prediction of events to come-some immediate, some more distant, and some very distant. Hence, the prophetic voice simultaneously induces holy living and loving obedience to God. The prediction of God's actions was given to a particular

historical people, to awaken and stir them. Even though they might not grasp the entire meaning of the message, this message regarding the disclosure of future things was given to influence the present action of people hearing the message. Therefore, Wolff (1983:35) depicts prophecy as a ministry of disclosure and stripping bare:

> Israel's great prophets do not merely lift the veil of the future in order to destroy false expectations; at the same time, they expose the conduct of their contemporaries. They do so in a way that brings into full view the secret motivations and concealed intentions behind what these people are doing. Prophets tear the masks away and show the true face of the people behind them.

The prophets predicted some events that take place in the future. The prophets foretold these events not only for the sake of the future but also for the present. It is not for satisfying the curiosity of their contemporaries but for their repentance or encouragement. Mickelsen (1963:288) appropriately warns as follows: "To lose sight of the original hearers and to focus our attention on what may tickle the fancy of the curious-minded in the present day is to lose sight of the very reason for the message." The message of the future whether of judgment or of salvation, was proclaimed to bring about a change in people hearing the message. Therefore, the prophetic message about the future is announced to serve as "beacons" for God's people. These beacons will not only help Christians to get their bearings and set their course in life, but will give direction, hope, and encouragement, even in the darkest hour (Greidanus 1988:235).

5.2.3.2. Preaching God's justice

The greatest danger of prophetic preaching is the age-old homiletical sin of moralizing. Willimon (1980:104-105) describes this danger as follows:

> Preachers pick through the biblical tradition in hope of finding texts from which to draw simple moral inferences, usually ideals that the listeners should do or be. The gospel is presented in the form of suggestions for better living, principles for correct opinion, or obligations to be met. In moralizing, the gospel is usually distorted by the pastor's earnest attempt to find something relevant to say—some easy, straightforward plan of action to urge upon the people. Moralizing perverts Christian proclamation, because the gospel usually has to do with *God's* actions and plans, rather than ours.

Moral concerns are found in the Bible as a matter of course and are the proper subject of preaching. Obviously, all believers need to be confronted with the moral and ethical demands of the gospel. As Willimon claims, however, the pastor, for relevant preaching, turns every text into some simplistic, moralistic program. The most frequent modern interpretive pitfall might be moralizing. Moralizing not only misses the point of the text by transferring mere elements, but also by transforming the description of past people into a prescription for people today. Moralism tends to transform the theocentric focus of the Bible into anthropocentric sermons. In doing so, it can easily turn grace into law by presenting imperatives without the divine indicative.

However, the announcement of judgment is still conditional even when the judgment appears inevitable. The message of God's anger includes a call to return and to be saved. Heschel (1962:286) explains this paradoxical situation as follows: "This is the mysterious paradox of Hebrew faith: The All-wise and Almighty may change a word that He proclaims. Man has the power to modify His design." For Christians, sin is not a *cul de sac*, and a guilty conscience is a final trap. Sin may be washed away by repentance and return (Heschel 1962:174). Greidanus (1988:235) describes this paradox as the distinction between theme and purpose. Sometimes the message and purpose are the same, but frequently they differ. According to him (Greidanus 1988:235), "the message in announcements of judgment is impending doom, but the purpose is to bring Israel to repentance in order thus to avert the very content of the message." God's purpose in announcing judgment is to have Christians return to him.

However, the main problem is that moralism might distort the message of the text in presenting those morals as the relevance of the text. Therefore, Keck (1978:105) says as follows: "moralizing has got to go! It ruins the preacher, it obscures the gospel, it distorts the history of biblical groups and communities, and it inhibits the Bible from coming through on its own terms. There has got to be a better way." Brueggemann (1993:68) also argues that the laws of the covenant are "not heavy-handed legalism"; they are "not petty self-serving moralism". They are rather boundaries and limits which define the horizon of covenantal humanity. Therefore, in preaching, moral issues should be dealt with in terms of two perspectives, viz. eschatology and aristocracy.

5.2.3.2.1. Moral issues should be proclaimed from an eschatological perspective

The removal of eschatology from ethics may account for the suffocating moralism in our church. Moralism comes up with a list of acceptable virtues and suitable causes, the pursuit of which will give us self-fulfillment. Hauerwas and Willimon (1989:90) depict this moralizing as "The Be Happy Attitudes." Accoding to them, in "The Be Happy Attitudes," to become a Christian means to become someone who is a little more open-minded than someone who is not. Without eschatology, after all, we are left with only a baffling residue of strange commands, which seem utterly impractical and ominous. The clause, "the sermon should be eschatological", means that eschatology is concerned with the end of things, the final direction toward which God is moving the world. The church is on the long journey, living in that difficult time between one advent and the next. In such times, the sermon that Christians living between the times needs, is one that tells us we live between the times, that it is all too easy to lose sight of the way the world is, now that God has come. (Hauerwas & Willimon 1989:86)

Hauerwas and Willimon (1989:87) assert that the contemporary church has been conditioned by our very best theologians like Niebuhr, to be deeply suspicious of eschatology. According to them, in the present day, mainline Protestants have charged eschatological thinking with being "other worldly," "escapist," "pie-in-the-sky-by-and-by" thinking, which is inimical to Christian activism. It is strange that liberals have always charged that eschatology destroys ethical behaviour, in spite of the biblical evidence suggests that eschatology is the very basis for Jesus' ethical teaching. However, it is impossible to remove the eschatology from Christian ethics. Jesus' teaching was first focused on the proclamation of the inbreaking kingdom of God, which brought an end to other kingdoms. His teaching, miracles, healings designate the nature and the presence of the Kingdom. Essential to the way that God has taken matters in hand is an invitation to all people to become citizens of a new Kingdom, a messianic community where the world God is creating takes visible and practical form.

5.2.3.2.2. Moral issues should be proclaimed from a communal perspective

96

As we have argued above, Christian ethics arise out of the very peculiar tradition of Jesus Christ and the church formed in faithfulness to his way. Christians are called to act right, not simply because an act can be demonstrated to be universally right but because it is an act God commands. This research does not claim that this tradition will make sense to anyone or will enable the world to run more smoothly. This research just bases on a premise that this tradition came from true. This shows the way God is and the way his world is. In this sense, Christian ethics is distinctive in its content. Christian ethics is about following Jesus Christ, and being a part of his people. Therefore, this ethics will probably not make much sense unless one knows that story, sees that vision, and is part of that people. Concerning this, Campbell (1997:233-234) insists as follows: "Rather, preaching models the use of Christian language and thereby plays a role in nurturing believers in that language usage. Sermons become a means through which the Christian community enters more deeply into its own distinctive speech, so that Christian ideas, beliefs, and experience become possible." To Campbell, the centre of the Christian's distinctive story is Jesus Christ. Thus preaching should be the common action whereby Christians are formed to use their language rightly.

From this point of view, Christian ethics is a communal ethic. Christian ethics are not something that comes naturally. It can only be learned. A primary way of learning to be disciples is by being in contact with others who are disciples. Therefore, an essential ethical role of the church is to put us in contact with those who are brilliant at living the Christian faith. One role of any colony is to keep the young very close to the elders—people who live aright the traditions of home. There is no alternative for living around other Christians (Hauerwas & Willimon 1989:102).

5.2.3.3. Preaching the common memory

5.2.3.3.1. Forgetting and remembering

The church has a common memory. All believers have a shared story, a common history. Congregations understand themselves and their mission through a shared story. All unified

groups have a carefully nurtured, frequently recalled history, a pantheon of heroes, sacred places, and events. A shared story and common history give congregations their roots, authority, and identity (Willimon 1981:56). However, this researcher believes that the reality of amnesia is massive among contemporary churches. Sadly, today's Christians seem to have lost their way corporately. They are suffering from this strange amnesia about their congregational goals and purpose. Christians lack in any serious missional energy because of this amnesia. They do not have the energy for social action, generosity in stewardship, freedom for worship, courage in care for outsiders, and passion for God's promises. When a faith community has lost its distinctive identity, it means that it has forgotten its past, it has forgotten Yahweh, itself, its history, its faith, and its vocation (Griffiths 1975:7-10).

This condition of today's church has given Christians a rootless, disjointed and alienated feeling. Without a shared story and common history, Christians know not who they are in the present and feel anxious about the future. Thus, contemporary Christians suffer from corporate amnesia and its debilitating affect (Willimon 1981:57). On a formal level, this deep amnesia in the church is caused by modernity. Contemporary people have been nurtured in the large intellectual environment of the Enlightenment. Modern consciousness brought scientific thinking, emancipation of the human spirit, and the emergence of the social sciences. People viewed tradition as essentially authoritarian, and a detrimental restraint. This modern value is programmatically aimed against tradition. As freedom became the watchword of modernity, so tradition, rootage, and memory became the enemies of maturity and emancipation (Brueggemann 1993:90).

Christians in an apathetic community of amnesia may think there is only now, and there is only the own self. In this situation, the task of prophetic preachers is to use imagination for reminding congregations of their distinctive story and common history. Therefore, the prophetic voice must find imaginative ways that are rooted in the text but which freely and daringly move from the text toward concrete circumstances. Brueggemann (2001:40) asserts the necessity of prophetic imagination as follows:

> Our culture is competent to implement almost anything and to imagine almost nothing. The same royal consciousness that makes it possible to implement anything and everything is the one that shrinks imagination because imagination is a danger.

> Thus every totalitarian regime is frightened of the artist. It is the vocation of the prophet to keep alive the ministry of imagination, to keep on conjuring and proposing futures alternative to the single one the king wants to urge as the only thinkable one.

5.2.3.3.2. Imagination and symbolization

Imagination is the meeting place of God and his people, and the bridge connecting heaven and earth. The literal meaning of the word "imagination" is "image-generation" or "image-creation." Imagination is the ability to create and hold an image of something that is not actually present (Troeger 2007:60).

Cilliers (2004:9-13) makes a diagnosis that a culture of images is starting to take root more and more in our society. Images have taken over virtually every space of our existence. Therefore, preacher should explain Christian faith beyond the rotten slogans and stereotyped saying from a previous age. However, contemporary preaching seems to speak a minimal, common denominator language. Contemporary preachers' language contains a little metaphor and subtle evocative precisions of the poet. They can communicate well, but they no longer seem to reveal the God's Word (Buttrick 1994:70). To Cilliers (2004:209), the Bible is not merely a book that proclaims historical facts, but rather it contains images and imaginations of these facts. Thus, preachers should continuously visit and renew these images in Scripture, and imaginatively associate with the images of Scripture. Cilliers (2004:209) describes the task of preaching as that it is, "inter alia, to regain these vital and life-changing images, and to translate or, rather, to portray them as images for the people of our times." The way preachers can do this might be to tell repeatedly and anew the central stories of their communities. Through telling the story, preachers can restore lost memory and symbols of community.

In the history of the church, imagination has not always been welcome. For a long time imagination was dealt with in one of two ways: it was either ignored or rejected. Imagination was not initially a topic of major interest in Christian thought. Early theologians and preachers did not call the creative power of the human mind to imagination. For example, St. Augustine viewed memory as the source of human creativity. According to him, memory

allows human beings to raise images of cloud, sky and sea within his/her thought process and to envision new actions and hopes. However, imagination cannot be separated from memory. Just as the Bible is an ancient source of images, memory is too. Memory is the primal dimension of the community, and it makes people to sink deep into an identifiable past. Therefore, the church has no business more pressing than the re-appropriation of its memory in its full power and authenticity. The church should move back into the deepest memories of faith communities and activates symbols that have always been the basis for contradicting the dominant consciousness. This does not mean to invent new symbols, for it is a just wishful thing. Those symbols are rooted in energizing memories of community. As mentioned above, one of the prophetic preacher's tasks is "to offer symbols that are adequate to confront the horror and massiveness of the experience that evokes numbness and requires denial" (Brueggemann 2001:45).

Cilliers (2004:211) classifies symbolism into both "presentative" and "discursive symbolism." According to him, presentative symbolism means the condensation of the meaning of a symbol, of a simultaneous and total observation. One image can remind a whole series of memories or emotions in a flash. In the church, an excellent example of presentative symbolism is the holy cross. When Christians see the cross, they can evoke their memories and emotions related to the cross. Even only one image, it makes Christians to imagine many things for a moment. On the contrary, discursive symbolism uses language to allow units of meaning to follow each other logically. It is important for communication in preaching. Perhaps prophets' language is a good example. Their language is the language of amazement, the language of grief. They proclaim hope through the language of amazement, and break the social numbness through the language of grief.

The building up of the community is possible through bold re-scripting of communal imagination. Thus, the post-Exilic prophets tell a story to the destroyed Jerusalem community. They address people in exile who want to regain a right relationship with God, in which to pursue righteousness and to seek Yahweh. What people in exile need to do is to recover memory, all the way back to the book of Genesis. In this particular place, the poetry of prophets urges a recovery of Genesis and promise (Brueggemann 1993:84). Prophetic

language in the Old Testament is poetic. The prophets proclaim future things. However, they do not ask that the vision can be implemented, because they have no idea about it. Just the vision has a worth through to be imagined. Therefore, imagination must come before implementation. Poetic language helps the community with amnesia to remember the covenant with God. Therefore, preachers should use poetic language in their sermons because through imagination and symbolization poetic language heals the church with amnesia, and evokes the distinctive memory of community.

5.3. Prophetic witness and the Korean Presbyterian preacher

Many Korean people go to church to hear a message of hope, but it is not clear whether they are hearing a hopeful message. Moralism, which rejects the grace of God, makes Christians to be burden too heavily by God's moral commands. Contrary to this, secularism is optimistic speaking about the future. It has lost a future hope and made Christian hope into simple positive-thinking. Therefore, as regards the Korean Presbyterian Church, this research suggests prophetic preaching as the most effective way to preach hope because preachers as prophets use two different languages: they criticize the apathetic world through pronouncing God's judgment, and energize their congregations with a vision of the new reign of God.

Tisdale (2010: xi), in her book, *Prophetic Preaching*, describes a meeting with prophetic preachers in South Korea:

> I was also deeply moved by the witness of prophets in South Korea during the year (1977 to 1978) that my husband and I served as volunteer missionaries, teaching at the Presbyterian Theological Seminary in Seoul. South Korea at that time was governed by a right-wing president, Park Chung Hee, who preyed on the fears of the people to foster a rampant militarism, and whose government made it illegal for anyone to speak out publicly against it. I still remember sitting in a living room in Seoul and hearing Drs. Timothy and Steven Moon, two brothers who were also biblical scholars and were newly released from prison, tell about the theologies of joy they had each written while serving long months in separate solitary confinement for their outspokenness against the government. I felt that I was in the presence of two modern-day apostle Pauls. I also remember sitting on a pew at the open-air Galilee Church that met on a hillside in Seoul—a church frequented by

families of political prisoners. These families would gather together to share news of their relatives in prison and to have their faith bolstered through worship, and as I listened to their testimonies of faith, members of the Korean CIA sat on the back pew, taking notes. That small congregation always closed their worship service by joining hands in a circle in the front of the church and singing hymns and protest songs such as "Oh, Freedom" and "We Shall Overcome." But they never began their singing until they had first invited the CIA agents to join their circle.

Tisdale (2010: xi - xii) explains the reasons why she was deeply moved by the two prophetic witnesses. First, they dared to speak honestly about what was going on that day. They wrestled with those issues in the context of the Christian faith. To them, social issues were significant and meaningful to proclaim not only to individuals but also to cities, nations, and world. Second, the two prophetic witnesses also spoke of the hope God offers to Christians in the biblical vision: hope of a new day to come. According to Tisdale, Korean prophetic preaching was to be combined with prophetic resistance and pastoral companionship.

However, the Korean Presbyterian Church has misunderstood the significance and importance of prophetic preaching in the pulpit. In generally, Korean Presbyterian preachers understand the two polarities, viz. prophetic criticism or eschatological preaching. Thus some Korean Presbyterian preachers have thought that the term, prophetic, usually refers either to preaching based on prophetic biblical texts that call people to live according to God's vision for justice, peace, and equality in a secular world, or according to preaching that addresses significant social issues and concerns. Thus, prophetic sermons sounded like bad news to Korean congregations, and then Korean Presbyterian preachers began to avoid preaching prophetically because they thought, first, that pastors should care passionately about their congregations. Moreover, they knew that the last thing their congregations need to hear is any more bad news. Possibly, many Korean Presbyterian preachers have some fear - fear of not being liked, fear of rejection, fear of being attacked by those who disagree with them, or even fear of losing their jobs. In contrast to this, some Korean Presbyterian preachers regard prophetic preaching as the prediction of the future or dealing with the end times.

These misunderstandings of prophetic preaching in the Korean Presbyterian Church are

102

caused by an attempt to provide a single definition that captures the entire essence of prophetic preaching. Therefore, this research would like to identify some of the characteristics that make proclamation prophetic, and to take the integrative understanding of prophetic preaching within both functions of criticizing and energizing. Tisdale (2010:9-10) offers seven hallmarks of prophetic preaching:

1) Prophetic preaching is rooted in the biblical witness: both in the testimony of the Hebrew prophets of old and in the words and deeds of the prophet Jesus of Nazareth.

2) Prophetic preaching is countercultural and challenges the status quo.

3) Prophetic preaching is concerned with the evils and shortcomings of the present social order and is often more focused on corporate and public issues than on individual and personal concerns.

4) Prophetic preaching requires the preacher to name both what is not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing).

5) Prophetic preaching offers hope of a new day to come and the promise of liberation to God's oppressed people.

6) Prophetic preaching incites courage in its hearers and empowers them to work to change the social order.

7) Prophetic proclamation requires of the preacher a heart that breaks with the things that break God's heart; a passion for justice in the world; the imagination, conviction, and courage to speak words from God; humility and honesty in the preaching moment; and a strong reliance on the presence and power of the Holy Spirit.

These seven hallmarks of prophetic preaching require the integrative balanced between prophetic resistance and pastoral companionship. Especially, these words, a prophetic witness, are an effective image to help Korean Presbyterian preachers to remember the unified function of prophetic preaching. Long, in his book, *The Witness of Preaching,* depicts the preacher as a witness. He (Long 2005:45-51) explains five dimensions how the image of witness is reflected in preaching:

1) The witness image emphasizes the authority of the preacher in a new way. The preacher as witness is not authoritative because of rank or power but rather because of what the preacher has seen and heard.

103

2) The witness image embodies a way of approaching the Bible. The preacher as a witness acknowledges God as the central "character" in the story, as a "Person" in relationship with human beings, as One who creates, judges, saves, loves, destroys, builds, forgives, and renews.

3) The witness image carries with it guidance about the rhetorical form of preaching. The witness is not called upon to testify in the abstract but to find just those words and patterns that can convey the event the witness has heard and seen.

4) The witness is also not a neutral observer in the sense that where one stands influences what one *sees*. The preacher as witness is one who stands in and with a particular community of faith, deeply involved in the concrete struggles of that community to find meaning, to seek justice, and to be faithful to the gospel.

5) The witness image also underscores the ecclesiastical and liturgical setting of preaching. The worship of the church is a dramatic enactment of a great and cosmic trial in which the justice of God is poised against all the powers that spoil creation and enslave human life.

There are two identities shared within the images of the preacher as a prophet and a witness. Firstly, both are one of God's people, and are sent to delivery God's message. God calls one of his people a prophet, as the same way preacher as a witness, as one who stands in and with a particular community of faith, is called a preacher. Simultaneously, both prophet and witness are sent by God to proclaim His message (Long 2005:3-5). Cilliers (2007a:171) introduces this fact by the role of the preacher as mediator in a sermon as language of hope in a context of HIV/Aids. Prophets would be good examples for the role of the preacher as mediator. Prophets, such as Moses, Eliza, Jeremiah, the Suffering Servant of Deutero-Isaiah, are mediatory lamenters. They have a personal lament, but also one which deals with matters concerning the nation. In this sense, the mediator does not only bring his own suffering to God, but rather the suffering of an entire nation through mediation. Another identity shared between them is that they stand on eschatology. The reason why the witness image is eschatological is that the witness can testify to aspects of the faith that are not yet fully a part of his/her own conviction or experience. Just as the prophet, the witness can see and point toward something which he/she never experiences, because they can know proleptically that

it is true. Therefore, it is possible to speak of the preacher as an eschatological witness (Long 2005:249).

This researcher believes that the image of the preacher as a prophetic witness describes effectively the identity of the prophetic preaching the language of hope to the Korean Presbyterian Church. There are two reasons for this: Firstly, this qualifier, prophetic, adds three characteristics of preacher who uses a language of hope, on the witness image: the preacher is one who is amazed by the future hope, who is in anguish with compassion for the apathetic world, who reminds the community in amnesia about the distinctive memory through poetic imagination. The prophetic preacher brings hope to Christians as resident aliens journeying in the world. Even though they experience torturous feelings, such as lone-liness and God's absence, they will receive encouragement which makes motivates them to continue their spiritual journey through preaching hope. Hope becomes a source which encourages Christian during their long journey. Prophetic preachers also proclaim God's judgment. The message proclaiming of judgment means impending doom, but the purpose of this message is to avert the very content of the message. God's concern is that Christians return to him. Even when it seems inevitable, God's judgment is still conditional. The mind of preachers criticizing the contemporary world to desire social change is compassion. Prophetic preachers are poets. Their poetic language helps the apathetic community of amnesia to remember its distinctive story. The church has a shared story, a common history. In the midst of this shared story and history is Jesus Christ who resists secular values and the dominant culture. Prophetic preachers recover the lost memory and promise for the sake of the community through imagination and symbolization.

Secondly, this qualifier, witness, emphasizes pastoral companionship within two functions of the prophetic preacher. If the function of pastoral companionship is excluded in prophetic preaching, it will be close to the herald image of preacher. Even if a preacher proclaims the Word of God regarding future things, his/her preaching will seem to be mechanical, and the relationship between preacher and congregation will seem to be paradoxical. Thus, prophetic preachers will become prophetic activists without pastoral compassion. However, the word, witness, clarifies that prophetic preachers act as mediators, with their main task to connect

congregations' grief and their God, congregations' frustration and their faith, congregations' rage and their redeemer. Consequently, through a pastoral approach as a mediator, and recovering memories and promises of community, prophetic preaching becomes a language of hope to Korean believers.

6. Conclusion

6.1. General summary

This research started from a concern to build up the church in a secular world. However, there is one dilemma, namely that the church is simultaneously in the secular world and has a responsibility to keep its distinctive identity in this world. In Chapter 1, this research has depicted the situation of Korean Presbyterian Church between secularism and moralism. These problems have occurred in a long history of the church. During the Middle Ages, the resistance to secular values developed into monasticism, and because of that, a separation between the church and the world. On the other hand, the church is often secularized by an attitude of affirming the world. Especially in the contemporary church, this phenomenon is found in the preaching model called "triumphalism", "triumph of the therapeutic" or "positive-thinking". Finally, the attitudes of sometimes affirming or rejecting to the world make the message of the gospel to be secularized or moralized.

Therefore, above all, preachers should have a righteous understanding to the world. In chapter 2 the researcher has conducted a critical survey of the secular world to emphasize this point. People living in this world was depicted by only three characteristics, viz. individualism, the pursuit of happiness, consumerism. Suffice it to note that today's people can be explained by many more characteristics. However, the reason why this researcher used the aforementioned features to analyze people is to explain the crisis of promoting a secular mindset in a relationship between narrative preaching theory and these three characters.

In chapter 3, this research has tried to highlight the developed process of narrative theory within a popular character. Narrative preaching theory has developed in a cultural stance with popularity as a new modern value. For this, narrative preaching theory coincides with contemporary characteristics such as individualism, the pursuit of happiness, and consumerism. Consequently, it leads to the distortion of the doctrine of the priesthood of all believers and causes the neglect of the prophetic voice. Contrary to this, Dodd wanted to restore apostolic preaching, thus he took stock of actual content of the gospel preached or

proclaimed by the apostles. Dodd distinguished sharply between proclamation in a missionary setting and teaching in an established church. Finally the pulpit was divided into two opposite sides: supporters of dialectical theology opting for the kerygmatic principle and supporters of progressive religious education opting for the opposite pole of personal, moral, and psychological development of Christian individuals.

Homiletical problems, the message of sermons being secularized or moralized, have occurred continuously until now in the long history of the church. The reason why the pendulum between secularism and moralism is still swinging relates to the lost identity of the church. In a secular world and in the circumstances of the delayed second coming of Jesus, it is necessary for the church to redefine its identity.

Thus, in chapter 4, this research has defined Christians living in the world as resident aliens. Pilgrims' citizenship is not of this earth, but of heaven. This research also depicted Christians as God's chosen people, who are living on the earth as resident aliens, and who insist that they have a heavenly citizenship. The church, as an assembly of Christians, is explained by the image of a colony. The concept of Christians as pilgrims is an important ecclesiological development. Even though the church as God's people assembling is being in the secular world, it is not ordered by the secular authority, but rather it is in God's reign. Regarding this point, it is appropriate to depict the church as a colony. This researcher has used three characteristics to describe the church as a colony: covenantal, communal, and alternative.

The church has a covenantal character in that it is the assembling of God's chosen people. As mentioned above, the covenant between God and His people has a communal character. It is not that God makes a covenant with individuals, but rather the covenant is always concluded *in a community* of people who have received promises from God. This covenant is a connection between the Old Testament people of God and the New Testament. It is a link between Christians in the New Testament and those in the 21st century.

The church also has a communal character. As resident aliens, Christians meet each other in the process of pilgrimage, form a faith community for helping each other, and encourage each

other to complete this journey together. In this sense, it means that the church members are in a relationship with each other. Therefore, the church should be depicted as a place for speaking about a distinctive identity and performing it, as a meeting place for nurturing each other, as a centre for interpreting Scripture, and as a community for discipline Christians.

The church has an alternative character in that it is not reigned by secular authority, but rather by God. The church should be an alternative to the people in estrangement from dominant culture. Moreover, the church should become a community resisting oppressive politics and an apathetic society, by showing unconditional love. The most respectable role of the church as an alternative community is found in the story of Jesus. Therefore, through repeatedly speaking the story of Jesus and creating a meeting between Christians who are following Jesus, preachers should encourage Jesus's story to be performed in the church.

However, narrative preaching theory cannot be a preaching model for promoting the church's covenantal and communal characteristics. The reasons were already dealt with in Chapter 3. In the process of the development of narrative preaching, the critical ingredient is popular. Narrative preaching, which focuses on popularity, has flourished in popular culture. Popularity as a new modern value has developed with the Industrial Revolution in Great Britain and democracy in America. The popular culture and evangelism have given and taken some influence to each other. Narrative preaching, emphasizing an individualistic, existentialist, experiential framework, destroyed the covenantal and communal characteristics of the church. Even though the church exists in the world, it seems to do so with amnesia through losing its identity. In a similar way, moralism reduces the alternative character of the church. Moralism tends to transform from the God-centered preaching to the audience-oriented preaching. In this process, it easily makes God's grace into law by just presenting moral commands. Thus, from a homiletical perspective, effective preaching is demanded as a way to heal the church losing its identity, and to remind it of its distinctive story and memory. Prophetic preaching is a preaching model which coincides with contemporary homiletical requirements. The prophetic voice is sufficient for preaching hope to people in paradoxical situations, difficulty and affluence; tears and laughter; aging and youthfulness; gain and loss; birth and death. The prophetic voice is also an effective preaching model to overcome

moralism, because prophetic preachers criticize an apathetic world from an eschatological point of view.

Thus, in chapter 5, this research has considered two functions of prophetic preaching, namely prophetic resistance and pastoral care. Prophetic preachers criticize the oppressive and an apathetic world, but their words are the language of anguish because of compassion. The capacity to feel the hurt of the marginal people is compassion. Another function of prophetic preaching is pastoral care. As mentioned above, prophets – as mediators between God and His people – bring congregations' grief and frustration before their God and their redeemer. Prophets criticize the apathetic world by the public presentation of grief, and help Christians who have fallen into despair to imagine the promised future by the public presentation of hope. The two functions of prophets turn their language into the language of hope.

6.2. Suggestions for Korean Presbyterian preachers

People come to the church to hear the Word of God, and God transmits his Word to believers through preaching. Preachers fulfill the role of mediators within these situations. Both all, people who want to hear God's Word and God who exposes his own through sermons, have a shared purpose. It is hope. People come to the church to gain the message of hope. Through preaching, God let believers know that they can still remain hopeful in a hopeless situation.

Therefore, firstly, this research suggests to Korean Presbyterian preachers that they should act as prophets by preaching the language of hope. To restore the prophetic voice means prophetic criticism with compassion for the apathetic world, and implies proclaiming hope to a world that has fallen into despair. For this, their language has two aspects: present tense and future perfect tense. In the present tense, the prophetic voice intends exhortation, reproof, correction, and instruction, whereas in the future perfect tense it predicts immediate, more distant, or very distant events to come.

Preachers cannot be prophetic without a pastoral inclination, and vice versa. The prophetic voice builds up the merciful church in a hopeless and apathetic world through publicly

110

criticizing the world for its numbness. Numbness does not hurt like torture, but in a parallel way, robs us of our capability for humanity. Empires, in their militarism, expect numbness about the human cost of war. Liberal capitalism expects blindness regarding the cost of their business in terms of poverty and exploitation. Empires are maintained by numbness. Governments and dominant societies go to great lengths to keep the numbness intact. Prophetic preachers with compassion should come into the numbness of the world, reveal the odd abnormality that has become business as usual. They also should bring hope to people in despair. This hope is not about optimism, but rather about covenants with God. In the prophetic voice, the language of hope counters despair, and the language of compassion neutralizes the numbness. Thus, hope comforts and challenges Christians.

Secondly, the prophetic voice is an effective way to preach hope in paradoxical situations of the Korean society, such as affluence and poverty, sadness and happiness, peace and conflict, and suffering and comfort. The prophetic voice proclaims hope in the tension between paradoxical situations. Therefore, the prophetic voice will be an effective alternative to Korean preachers who want to build up the true church in the world through preaching hope. For this, the prophetic voice must restore eschatological view of the future. Preaching can be secularized when the message of hope loses its eschatological character. In the church, preaching encultured does not any more bring Christian hope, but only promotes optimism.

Therefore, if Korean preachers want to build up the true church in a secular world, they must, above all, focus on eschatology. In the tension between the "already and not yet" of God's kingdom, Korean preachers should find hope in hopeless situations because God's Son incarnated. They should also speak biblical promises which God spoke and Jesus promised. Eschatological hope helps Christians to move from present suffering to future hope. As such, Christian hope cannot be explained by just the present tense, it is not new hope created by the preacher, or something that one can touch and handle. Rather Christian hope has been known well in the church's history. Therefore, eschatological hope needs careful symbolization. Korean preachers should move back into the deepest memories of the faith community and activate biblical symbols. This does not mean to create new symbols because these symbols are based on the memories of community. Symbol cannot be separated from memory. There

is also a strong link between hope and memory. Consequently, through repeatedly speaking the promises given to the faith community, and reminding Christians of the biblical promises, Korean preachers can stimulate eschatological hope in the church.

Lastly, Korean Presbyterian preachers should reconsider the image of their congregations as resident aliens. Especially, to these preachers, the recognition of the pilgrim church can be a significant role. In homiletical interests about rhetoric, some preachers and homileticians have regarded congregations as audiences who come to church to satisfy their own interests and emotions. As a result, preaching to satisfy the audience and succeeding in so doing, has promoted secular notions such as individualism, narcissism and consumerism in the church. However, when preachers perceive their congregations as resident aliens, they will proclaim the sermon which does not promote secular notions, but the covenantal, communal, and alternative characteristics of the church. Therefore, concerning the lost prophetic voice, there needs to be reconsideration of congregations as pilgrims on a journey in this world, which this researcher expects to activate eschatological hope in the Korean Presbyterian Church.

BIBLIOGRAPHY

Anderson, A 2003. The Contribution of David Yonggi Cho to a contextual theology in Korea. *Journal of Korean Pentecostal Theology,* 12(10): 85-105.

Arowele, P J 1990. The Pilgrim People of God: An African's Reflections on the Motif of Sojourn in the Epistle to the Hebrews. *Asia Journal of Theology,* 4(2): 438-55.

Barth, K 1963. *Evangelical Theology: An introduction*. New York: Holt, Rinehart and Winston.

Bebbington, D 1989. *Evangelicalism in Britain: A history from the 1930s to the 1980s*. London: Unwin Hyman.

Bellah, R, et al. 1996. *Habits of the Heart: Individualism and Commitment in American life*, updated edition. Berkley: University of California Press.

Bloesch, D 1984. *Crumbling Foundations: Death and Rebirth in an Age of Upheaval*. Grand Rapids: Zondervan.

Bocchi, A M & Huang, Y 2009. *Reshaping Economic Geography in East Asia*. Washington: The World Bank.

Boer, R 2007. *Rescuing the Bible*. Malden, MA: Blackwell Publishing.

Bolt, J 1998. The Necessity of Narrative Imagination for preaching, in Barker, K, Youngblood, R & Leder, A (eds), *Reading and Hearing the Word: From Text to Sermon, Essays in honor of John H Stek.* Grand Rapids: Calvin Theological Seminary & CRC.

Brown, P 1967. *Augustine of Hippo*. London: Faber & Faber.

Brown, R M 1997. *Speaking of Christianity: Practical Compassion, Social Justice, and other Wonders*. Louisville, Kentucky: Westminster John Knox Press.

Brueggemann, W 1978. *The Bible Makes Sense*. Minnesota: St. Mary's College Press.

Brueggemann, W 1986. *Hopeful Imagination*. Philadelphia: Fortress Press.

Brueggemann, W 1993. *Biblical Perspectives on Evangelism: Living in a three storied Universe*. Nashville: Abingdon Press.

Brueggemann, W 1997. *Cadences of Home: Preaching among Exiles*. Louisville: Westminster John Knox Press.

Brueggemann, W 2001. *The Prophetic Imagination*, 2nd ed. Minneapolis: Fortress Press.

Brueggemann, W 1993. *Texts under Negotiation: The Bible and postmordern Imagination*. Philadelphia: Fortress.

Buttrick, D 1994. *A Captive Voice: The Liberation of Preaching*. Louisville, Kentucky: Westminster / John Knox Press.

Byars, R P 2008. An Advent Gift: the eschatological promise. *A journal of Bible and Theology,* 62(4): 372-385

Campbell, C 1997. *Preaching Jesus: New Directions for Homiletics in Hans Frei's postliberal Theology*. Grand Rapids: Wm. B Eerdmans Publishing.

Campolo, T 1995. *Can Mainline Denominations Make a Comeback*. Valley Forge: Judson.

Carl, W J 1983. Shaping Sermons by the Structure of the Text, in Wardlaw, D M (ed), *In*

Preaching Biblically: Creating Sermons in the Shape of Scripture, 121-136. Philadelphia: Westminister.

Chapell, B 2005. *Christ-centered Preaching: Redeeming the expository Sermon*, 2nd ed. Grand Rapids: Baker Academic.

Chartier, M 1981. *Preaching as Communication: An interpersonal Perspective*. Nashville: Abingdon.

Cilliers, J 2004. *The living Voice of the Gospel*. Stellenbosch: Sun Press.

Cilliers, J 2007a. Preaching as Language of Hope in a Context of HIV and AIDS, in Vos, C, Lucy, L H & Cilliers, J H (eds), *Preaching as a Language of Hope*, 155-176. Pretoria: Protea Book House.

Cilliers, J 2007b. Religious and Cultural Transformations and the Challenges for the Churches: a South African perspective. *Practical Theology in South Africa,* 22(2): 1-19.

Clowney, E P 1995. *The Church*. Illinois: IVP.

Cox, H 1984. *Religion in The Secular City: Toward a postmodern Theology*. New York: Simon and Schuster.

Craddock, F D 1978. *Overhearing the Gospel*. Nashville: Abingdon.

Craddock, F D 1985. *Preaching*. Nashville: Abingdon Press.

Craddock, F D 1979. *As One without Authority*, 3rd ed. Nashville: Abingdon.

Dodd, C H 1951. *Gospel and Law: The Relation of Faith and Ethics in early Christianity*.

New York: Columbia University Press.

Dodd, C H 1962. *The Apostolic Preaching and Its Developments*. New York: Harper & Brothers Publishers.

Dodd, C H 1935. *The Parables of the Kingdom*. London: Nisbett.

Dunning, B 2005. The Intersection of Alien Status and Cultic Discourse, in Gelardini, G (ed), *Hebrews: Contemporary Method- new Insights*, 177-198. Leiden / Boston: Brill.

Dunning, B 2009. *Aliens and Sojourners: Self as Other in early Christianity*. Philadelphia: University of Pennsylvania Press.

Dyrness, W 2008. Hope that is seen is not hope: visual explorations of advent. *Interpretation,* 62(4), 386-400.

Edward, M C, Jr 1969. The Rhetoric of Sensation Challenges the Rhetoric of the Intellect: An eighteenth-century controversy, in Holland, D (ed), *Preaching in American History: Selected Issues in the American Pulpit, 1630-1967* 98-117. Nashville / New York: Abingdon Press.

Finke, R 1990. Religious Deregulation: Origins and consequences. *Journal of Church & State,* 32(Summer): 609-625.

Forbes, B 2005. *Introduction: Finding Religion in Unexpected Places*. *Religion and Popular Culture in America*. Berkeley/ Los Angeles/ California: Univesity of California Press.

Fosdick, H 1956. *The Living of These Days*. New York: Harper & Brothers.

Geoffrion, T 2009. *One Step at A Time: A Pilgrim's Guide to spirit-led Living*. Herndon: Alban Institute.

116

Greidanus, S 1988. *The Mordern Preacher and The Ancient Text: Interpreting and Preaching Biblical Literature*. Grand Rapids: Inter-Varsity Press.

Greidanus, S 1970. *Sola Scriptura: Problems and Principles in Preaching historical Texts*. Toronto: Wedge.

Greidanus, S 1988. *The Modern Preacher and The Ancient Text: Interpreting and Preaching biblical Literature*. Grand Rapids: William B. Eerdmans Publishing.

Grenz, S 1993. *Revisioning Evangelical Theology: A fresh Agenda for the 21st Century*. Downers Grove: IVP.

Griffiths, M 1975. *Cinderella with Amnesia: A practical Discussion of the Relevance of the Church*. Leicester: Inter-Varsity Press.

Hanson, P 1986. *The People Called: The Growth of Community in the Bible*. San Francisco: Harper & Row.

Hart, D 2006. *A Secular Faith: Why Christianity favors the Separation of Church and State*. Chicago: Ivan R. Dee.

Hatch, N 1989. *The Democratization of American Christianity*. New Haven: Yale University Press.

Hauerwas, S & Willimon, W 1989. *Resident Aliens: A provocative Christian Assessment of Culture and Ministry for People who know that Something is wrong*. Nashville: Abingdon Press.

Henderson, D 1998. *Culture Shift: Communicating God's Truth to our changing World*. Grand Rapids: Baker Books.

Hendriksen, W 1962. *Philippians: New Testament Commentary*. London: Banner of Truth Trust.

Hermelink, J 2007. The Theological Understanding of Preaching Hope, in Vos, C, Lucy, L H &Cilliers, J H (eds), *Preaching as a Language of Hope*, 29-58. Pretoria: Protea Book House.

Heschel, A J 1962. *The Prophets*. New York / Evanston: Harper & Row Publishers.

Hofstadter, R 1963. *Anti-Intellectualism in American Life*. New York: Vintage.

Hong, Y G 2003. The Influence of Rev. Cho's Church Growth on Korean Society, Myung, S H & Hong, Y G (eds). *Charis and Charisma: David Yonggi Cho and the Growth of Yoido Full Gospel Church.* Nottingham: Alpha Graphics.

Horton, M 1991. *Made in America: The Shaping of modern American Evangelicalism*. Grand Rapids: Baker Book House.

James, W 1955. *Pragmatism*. New York: Meridian.

Jensen, R 1980. *Telling the Story: Variety and Imagination in Preaching*. Minneapolis: Augsburg.

Keck, L 1978. *The Bible in the Pulpit: The Renewal of biblical Preaching*. Nashville: Abingdon.

De Klerk, B 2007. Preaching Hope within a Societal Context of Hunger and of Affluence, in Vos, C, Lucy, L H & Cilliers, J H (eds), *Preaching as a Language of Hope*, 177-202. Pretoria: Protea Book House.

Kil, J 1972. *Park Chung-hee: President of All The People*. Seoul: Korea.

Küng, H & Ching, J 1989. *Christianity and Chinese Religions*. New York/ London/ Toronto/ Sydney/ Auckland: Doubleday.

Lane, W 1988. *Hebrews: A Call to Commitment*. Massachusetts: Hendrickson Publishers.

Lasch, C 1979. *The Culture of Narcissism*. New York: Warner.

Lee, S H 2004. *Preaching for the Upbuilding of the Church in Transition*. Th.D thesis, University of Pretoria.

Lee, W 2003. *A Critical Evaluation of The Audience-Oriented Preaching Theories of Fred Craddock and Eugene Lowry*. Th.D thesis, University of Stellenbosch.

Lennan, R 2011. Hope and the Church: a trilogy. *Theological Studies*, 72(2): 247-274

Lincoln, A 2006. *Hebrews: A Guide*. London / New York: T&T Clark.

Lischer, R 1992. *A Theology of Preaching: The Dynamics of the Gospel*, 2nd ed. Durham: Labyrinth Press.

Lohfink, G 1985. *Jesus and Community: The social Dimension of Christian Faith*. London: SPCK.

Long, T 2005. *The Witness of Preaching*, 2nd ed. Louisville/ Kentucky: Westminster / John Knox.

Long, T 2009. *Preaching from Memory to Hope*. Louisville, Kentucky: Westminster John Knox Press.

Lowry, E 1980. *The Homiletical Plot: The Sermon as narrative Art Form*. Atlanta: John Knox Press.

Marty, M E 2000. *Politics, Religion, and the Common Good: Advancing a distinctly American Conversation about Religion's Role in our shared Life*. San Francisco: Jossey-Bass.

McGrath, A 1994. *Spirituality in An Age of Change*. Grand Rapids: Zondervan Publishing House.

McGrath, A 1999. *Reformation Thought: An introduction*, 3rd ed. Oxford: Blacwell Publishing.

Mickelsen, A B 1963. *Interpreting the Bible*. Grand Rapids: Wm. B. Eerdmans Publishing Company.

Migliore, D L 1985. The Passion of God and the Prophet Task of Pastoral Ministry, in Shelp, E E &Sunderland, R H (eds), *The Pastor as Prophet*, 114-134. New York: The Pilgrim Press.

Moltmann, J 1967 *Theology of hope: On the Ground and the Implications of a Christian Eschatology*. London : SCM.

Moltmann, J 1972. Christian Theology Today. *New World Outlook*, 62: 483- 490.

Moltmann, J 1999. *God for a Secular Society: The public Relevance of Theology*. Minneapolis: Fortress Press.

Newbigin, L 1986. *Foolishness to the Greeks: The Gospel and Western Culture*. Grand Rapids: Eerdmans.

Niebuhr, H 1956. *Christ and Culture*. New York: Harper.

Noll, M 1994. *The Scandal of the Evangelical Mind*. Grand Rapids: Wm. B. Eerdmans Publishing.

Noll, M 2001. *American Evangelical Christianity: An introduction*. Oxford/Massachusetts: Blackwell Publishers.

Osmer, R 2008. *Practical Theology: An introduction*. Grand Rapids: Eerdmans.

Pals, D L 1990. Several Christologies of the Great Awakening Anglican. *Theological Review*, 72(4): 412-427.

Pennington, C 1976. *God has a Communication Problem: Creative Preaching today*. New York: Hawthorn.

Pratt, V 1970. *Religion and Secularisation.* London / Basingstoke: Macmillan.

Rahner, K 1991. Utopia and Reality: Christian Existence Caught between the Ideal and the Real. *Theological Investigations*, 22: 26-37.

Resner, A 1999. *Preacher and Cross: Person and Message in Theology and Rhetoric*. Grand Rapids: Eerdmans.

Ridderbos, H 1962. *The Coming of the Kingdom*. Philadelphia: The Presbyterian and Reformed Publishing Company.

Ro, C 1988. *Sociology of Korean Protestant (한국 개신교 사회학)*. Seoul: Hanul

Rose, L 1997. *Sharing the Word: Preaching in the roundtable Church*. Louisville, Kentucky: Westminster John Knox Press.

Ruether, R 1983. *Sexism and God-Talk: Toward a feminist Theology*. Boston, Beacon Press.

Schaeffer, F 1985. *The Church at the End of the Twentieth Century: The Church before the watching World*. Westchester: Crossway.

Schuller, R 1982. *Self-Esteem: The New Reformation*. Waco: Word.

Sommerville, C 2009. *Religious Ideas for Secular Universities*. Grand Rapids: Wm. B. Eerdmans Publishing Co.

Stark, C 2007. "Flickering Hope after 40 Years": A Rereading of Moltmann's Theology of Hope for today's Preaching, in Vos, C, Lucy, L H &Cilliers, J H (eds), *Preaching as a Language of Hope*, 101-110. Pretoria: Protea Book House.

Tisdale, L 1997. *Preaching as Local Theology and Folk Art*. Minneapolis: Fortress.

Tisdale, L 2010. *Prophetic Preaching: A Pastoral Approach.* Louisville, Kentucky: Westminster / John Knox Press.

Troeger, T 2007. Seeing Visions and Dreaming Dreams: The imaginative Power of preaching Hope, in Vos, C, Lucy, L H &Cilliers, J H 'eds), *Preaching as a Language of Hope*, 59-72. Pretoria: Protea Book House.

Tyrrell, R E 1987. *Orthodoxy: The American Spectator's twentieth Anniversary Anthology*. New York: Harper & Row.

Vos, C 2007. Preaching the Language of Hope, in Vos, C, Lucy, L H &Cilliers, J H (eds), *Preaching as a Language of Hope*, 11-28. Pretoria: Protea Book House.

Weiss, J 1971. *Jesus' Proclamation of the Kingdom of God*. Philadelphia: Fortress.

Wigger, J 1998. *Taking Heaven by Storm: Methodism and the rise of popular Christianity in America*. New York: Oxford University Press.

Williams, R 2005. *Why Study the Past?: The Quest for the historical Church*. Grand Rapids: William B. Eerdmans Publishing.

Willimon, W 1980. *Preaching and Worship in the Small Church*. Nashville: Abingdon.

Willimon, W 1981. *Integrative Preaching: The Pulpit at the Center*. Nashville: Abingdon.

Willimon, W 1994. *The Intrusive Word*. Grand Rapids: Eerdmans.

Wink, W 1992. *Engaging The Power: Discernment and Resistance in a World of Domination*. Minneapolis: Fortress Press.

Witten, M 1993. *All is forgiven: The secular Message in American Protestantism*. Princeton: Princeton University Press.

Wolff, H W 1983. *Confrontations with Prophets*. Philadelphia: Fortress Press.

Yoder, J, H 1969. A People in the World: Theological interpretation, in Garrett, J L, Jr (ed), *The Concept of the Believers' Church*, 250-283. Pennsylvania: Herald Press.